

# National Parent-Teacher

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THE ONLY OFFICIAL MAGAZINE  
OF THE NATIONAL CONGRESS  
OF PARENTS AND TEACHERS

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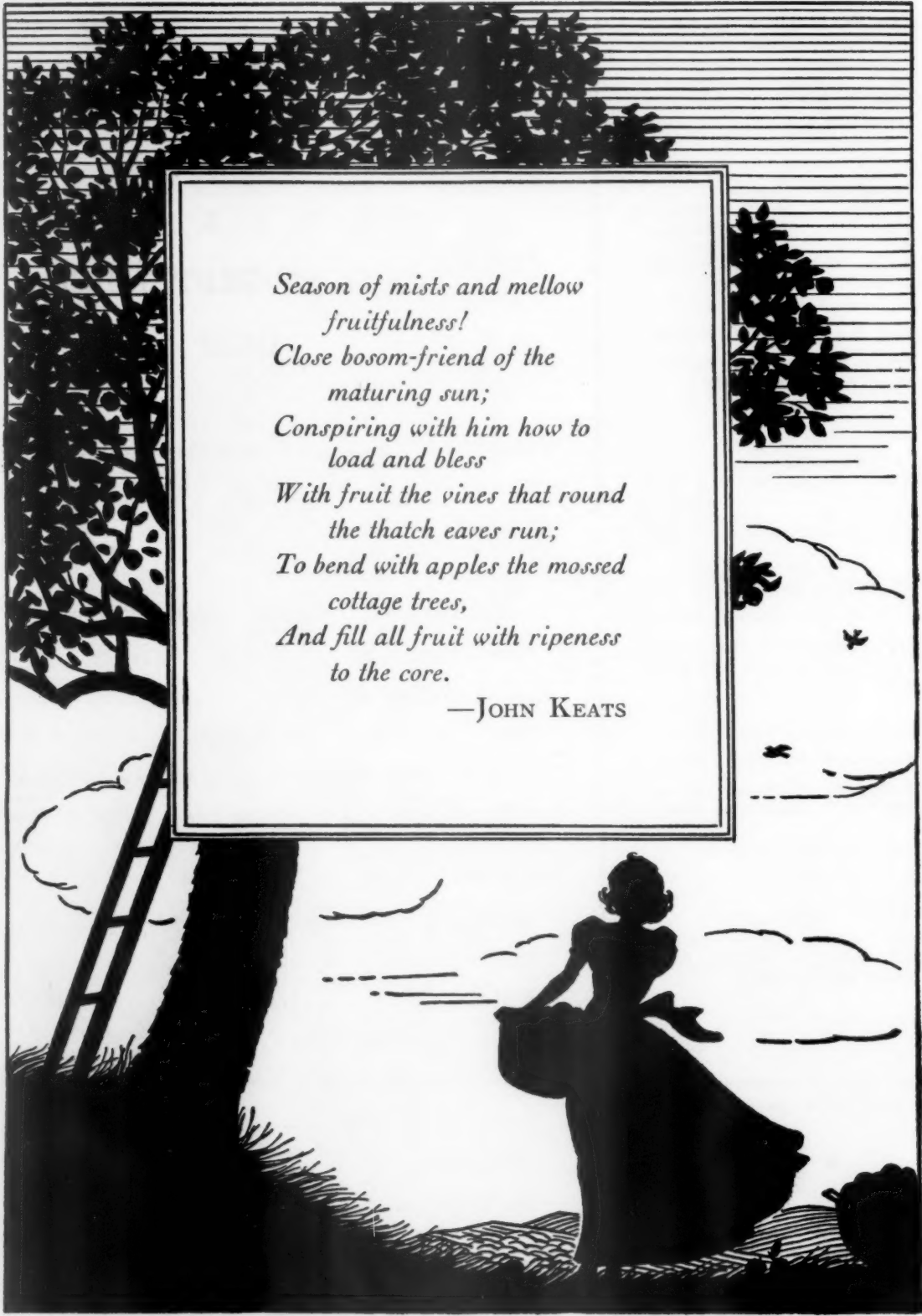
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*Season of mists and mellow  
fruitfulness!  
Close bosom-friend of the  
maturing sun;  
Conspiring with him how to  
load and bless  
With fruit the vines that round  
the thatch eaves run;  
To bend with apples the mossed  
cottage trees,  
And fill all fruit with ripeness  
to the core.*

—JOHN KEATS

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# The President's Message



## Eyes to the Dawn

**I**N A GREAT CITY of the Middle West is a beautiful park. As dawn comes in silver light across the lake and spreads over the dark green of lawn and tree the park seems to come alive. Close to the fountain curb, under the sheltering fringe of the shrubbery, on the wooden benches and on the smooth expanse of close-clipped grass there are men—young men—roofless, homeless, friendless, jobless. With the coming of the day, they stir restlessly; they quench their thirst at the near-by drinking fountain. Stiff from the long night hours spent on the ground or propped against a wall, they shuffle off before full daylight comes to go seeking up and down the highways of America.

Only yesterday they belonged to boyhood. They sat in our public schools and dreamed of what they would be when they grew up—lawyer, farmer, business man, journalist, gardener. They stormed home from school with bursting energy, shouting, "What are we going to have for dinner?" and "We're going to hike to the woods." They were a part of the life of their neighborhood. In the back yard, in the club, in the old shack—beloved always by boys—in library or recreation center, in alleys and behind deserted buildings, in church—somewhere each of these boys was inescapably a member of the community.

**H**AVE SCHOOL AND HOME and community failed? Surely the world of today does not fulfill the promise of yesterday. Always our liveliest interests and our daily concern have centered upon our children—their health and safety; their schooling and their playtime; their growth and attainment; the companionships and beauty and fulfillment of their daily lives. But such scenes as these are full of significance and menace. If tomorrow is to keep faith with our children we must lift our eyes from contemplation of the child, and labor to find a democratic solution to our problem.

We must give our children a chance to grow up in a healthful environment. We must give our children an education. We must keep our boys and girls in school until they have had a chance to learn those things which will make them useful and happy citizens. We must give our young people jobs—something useful to do in the world—a chance. We must raise the income, increase the productivity of our people. We must give to both young and old a measure of security. We must make real our ideals of freedom and equality for all.

We must raise our eyes and look about us. We must discover a new world.

*Frances S. Peetengill*

President,  
National Congress of Parents and Teachers

## Concerning This Issue

THE year, 1939; the month, September; the occasion, the opening of the school year and the beginning of a new year for parent-teacher activities. The theme is the call for civic education which will lead to the assuming of civic responsibility on the part of parents and teachers everywhere.

The scene opens with a discussion of the principles for which democracy stands and the means through which its purposes are to be realized. The performance continues with discussions of how to provide everyday experiences in the practice of real democracy in the classroom, the home, and the community. It becomes clear how the home may be a place in which the democratic spirit is felt and lived in human relationships; how the school may plan programs and devise methods that will give concrete exercise in democratic living; and finally, how the community may in the institutions and agencies it supports exemplify the principles of human equality. Throughout the entire issue the role of the parent-teacher association in assuring more effective civic education is demonstrated.

The underlying purpose in this as in subsequent issues is that our children and youth may know and cherish the character of our democracy. Upon their shoulders rests the future, not only of our American democracy, but of democracy in the world. This is the task to which the new volume of the *National Parent-Teacher* is dedicated.

# Loyalty to Democracy

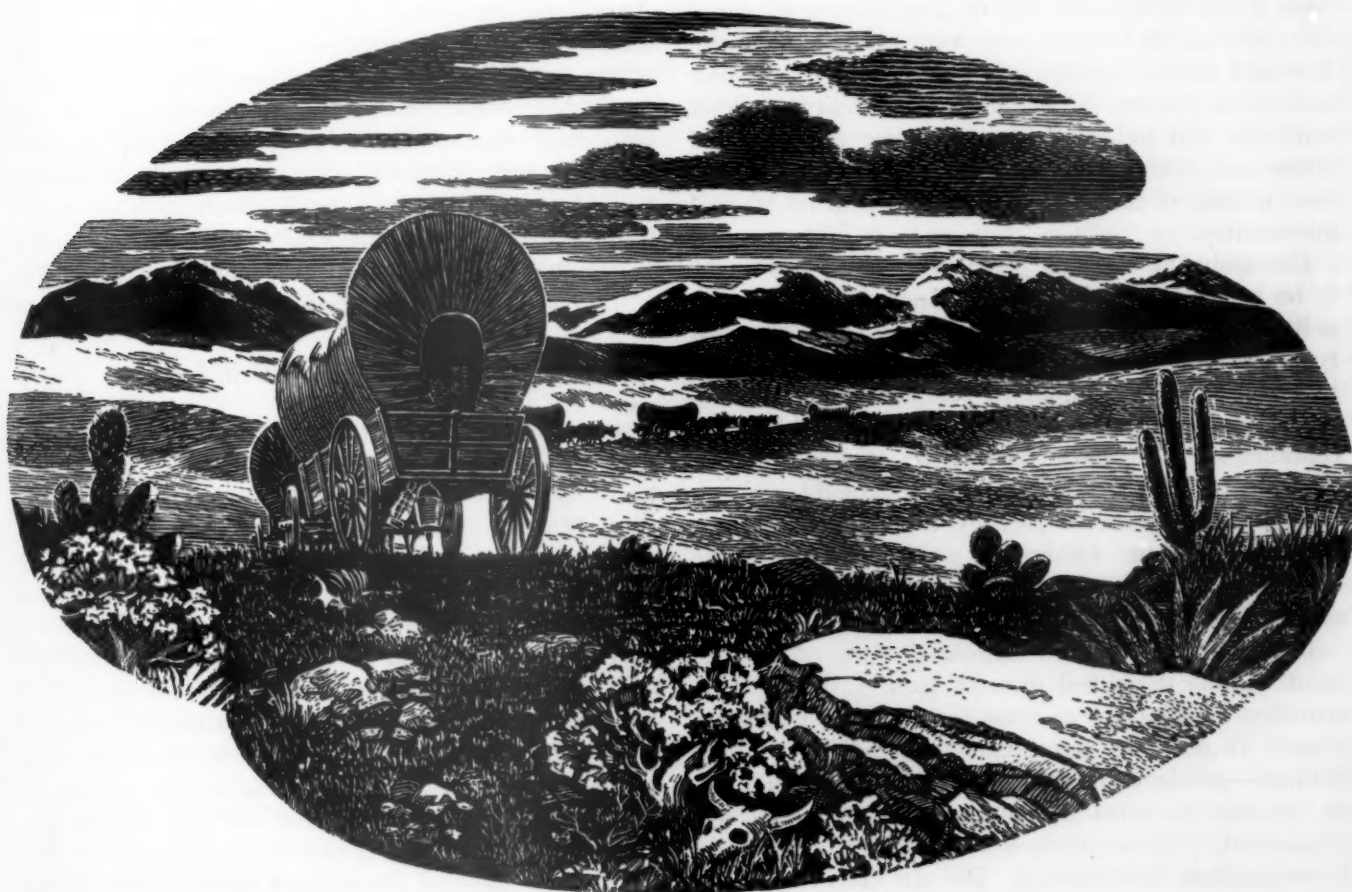
By ALEXANDER J. STODDARD

**T**HESE are days of unusual responsibility for all organizations and institutions dedicated to the promotion of understanding and goodwill amongst our people. It is now more than twenty years since that gigantic conflict in which America attempted to preserve a chance for a democracy to exist in a world of greed and selfishness. Now we are in the midst of a far greater struggle—a struggle between the political philosophies of mankind, testing whether the democracies of the world can maintain themselves against the swelling tide of dictatorship in its many forms. It is a vast conflict of ideas, though armies and navies, as always, lurk in the background awaiting the spark that will set them in motion with their agencies of destruction and death. The only reasonably sure protection that our country can have in these tragic days is a general understanding on the part of our people of the principles for which democracy stands, an appreciation of the sacred significance of these principles, an ability and a willingness to

apply them in the everyday affairs of life, and a consecrated determination to preserve them regardless of the cost.

All of the great educational forces of society should combine to teach the people of our nation to understand and cherish their country. Schools and colleges, homes, churches, social organizations of all kinds, service clubs, newspapers, magazines, and all other agencies engaged in the process of enlightenment, should at least give the democracy a fair chance to be understood and appreciated by its own people. Sometimes, in our eagerness to make sure that all other forms of government have a fair hearing, we are apt to neglect our own case. We exaggerate our sense of fairness to the degree that in our enthusiasm for the open mind we actually indoctrinate in favor of that for which we are asking only a square deal.

Few will question the obligation of our educational institutions and agencies to help our people understand their government, its purposes, and the means



through which these purposes are to be realized. But some will question whether they should also definitely teach and preach the political philosophy upon which the nation is founded. In other words, ought we to attempt to so shape the thinking of the people as to bring about an approval of that for which the democracy stands? This is a live question, and an important one. It lies beyond the scope of the present discussion to array against one another the arguments pro and con. But some of the facts which justify a positive course of action may well be considered here.

### The Bogey of Indoctrination

**T**RUE EDUCATION develops within individuals the power of critical judgment, each according to his several ability. There may always be a portion of society that cannot judge intelligently no matter how much or how good their education may be. But the large majority of our people can be taught to exercise some discrimination in their political thinking. It might be all right to rest the case for democracy with the critical judgment of an educated people were it not for the fact that in time of crisis the emotions are apt to becloud even very critical judgment. It would seem, therefore, that until society can show reasonable success in developing the ability to think critically and judge fairly even under conditions of stress and strain, it is possible to justify indoctrination in favor of the political institutions which we call our country.

Certainly the teaching given toward this end ought to be based upon an intelligent understanding of the political philosophies of the world. There are two types of indoctrination. One produces a belief as a result of a sincere effort to compare honestly contrasted points of view; the other demands a blind acceptance of a dogmatic position or attitude without the consideration of alternatives. We ought to have enough faith in the democracy to favor the former type of education. Otherwise, we evidence a lack of confidence in the very institutions for which we demand unquestioning loyalty.

It is not likely that our democratic form of government will be destroyed directly from without. Destruction is more apt to come from within, if it does come. It may be accompanied by pressures from without—political, or economic, or both. It may be in response to stress and strain within our country which renders the people more susceptible to disaster or to propaganda from abroad. But our democracy will

**•WITH this article the NATIONAL PARENT-TEACHER initiates a new series based on the findings of the Educational Policies Commission. The major emphasis will be located in the area of education for civic responsibility. Whatever experiences enter into the daily life of children in the home, on the playground, in the schoolroom, or in the neighborhood—all must be weighed and acted upon in the light of the fact that these children are growing up to live in a democracy. It is hoped that the application of the principles and practices presented in these articles will result in the development of programs of study and activity.**

not die from these causes alone. If it ever dies it will be because our people no longer care to preserve at any cost those precious tenets of freedom formulated by the fathers and woven into our Constitution. It will be because we become careless of the problems incident to a dynamic society and fail to insist that they be solved in a manner consistent with our political philosophy. In such indifference lies the real menace to freedom. In the slow processes of disintegration and decay the forces of destruction are at work, aided by the apathy and carelessness of the people. It is not only that those who man the watchtowers may become corrupted. The danger most to be dreaded comes when the people themselves fall asleep.

There are two methods of approach to this whole problem of patriotism. One is to attempt to exclude all knowledge of or contact with other political philosophies than our own. This policy of attempting to quarantine ideas has been tried many times in the world's history. It never has succeeded and never will. Human beings are bound to come in contact with ideas because whether good or bad they cannot be confined. Any attempt to deny to our people the privilege of learning about the various governmental philosophies of the world is not only undemocratic in principle; it is a subversive force that will eventually destroy the democracy itself. The other way is to educate the people to understand and appreciate what our country really means. We must learn to distinguish the essential characteristics of democracy if we are to be able to recognize and combat any deviation from the democratic ideal in our government.

### Democracies Are Different

**T**HERE ARE AT LEAST three concepts of democracy that should be burned into the consciousness of every citizen and rehearsed constantly lest we forget. Our constitution may or may not be amended; any of our parties may be in power; but democracy, and with it freedom, begins to die whenever any deviation from these three principles is permitted.

In the first place, our democracy is a government of the people, by the people, and for the people. If it lacks any one or two of these three characteristics, it is no longer a democracy. No government in the long run can be *for* the people unless it is also *of* and *by* the people. Doubtless many of the Old World dictators would claim that they rule for the people. But you cannot impound liberty and freedom and at the

same time guarantee the abundant life. For happiness comes as man becomes progressively able to govern himself. You cannot keep him in the swaddling clothes of infancy and expect him to grow into manhood. No dictator ever governs for the people no matter how much he may claim to do so. If he is sincere let him use the force of his dictatorship to educate the people so that he will be increasingly unnecessary. Let him so rule as to make himself progressively less important. No dictator in history has ever done so, and there is little evidence that those of the present are any different from those of the past. Dictators are all the same as far as democracy is concerned, whether they are elevated to power by the mass of the people or by industrial or intellectual leaders.

The second principle essential to the concept of democracy is that it be a government of and by all the people for all the people. It cannot be of and by part of the people for part or all of the people. Why? Because in the long run part of the people will not govern in the interest of all the people, but only for part of the people; and that part will be themselves. Moreover, one of the purposes of democracy is to educate the people in self-government. That is to say, democracy is education in action. Those who attempt to govern themselves may make many mistakes, but in a democracy these very mistakes are the bases of progress. When all or part of the people have no voice in the government they fail to that extent to grow in the ability to participate in government.

The third principle which distinguishes a democracy from other forms of government is that the primary objective of a democracy is the welfare of each and every individual. The cooperative arrangement is a means to that end. All are joined in a common bond to promote the interests of each individual in the compact. Thus a democracy requires that each individual give up his rights only as far as is necessary to secure the greatest good for all the individuals. This principle is based upon a respect for personality. Each one is given a chance to work out his own destiny in his own way without undue interference on the part of others. Thus it is that in a democracy each one can claim the riches of his inheritance if he is willing to pay the price. However, unlike some other inheritances, this one can be claimed only by those who are willing to prepare themselves to be worthy of it. Merely dotting our land with buildings that point

their spires heavenward, or hanging the masterpieces of art on our walls, or making countless books available through a thousand libraries, or bringing the drama of the ages into every city, village, and hamlet, or making the great music available to even the humblest man, does not mean that all will be able to claim the messages that these and a myriad other sources of happiness have for them. Only those who have acquired the techniques of interpreting, who have learned the meanings of the various languages through which the messages are spoken, who have attuned their eyes and ears, their thoughts and their emotions, to catch the messages that are all about us like the unsensed and uncaught radio waves which in the dead of night flood the world—only those can expect to succeed in this age-old quest for happiness.

### Never Say Die

**E**VEN THOUGH WE ASSUME that the attempt of man to govern himself represents the ideal political philosophy, we must admit that man may never devise a perfect plan for the realization of that ideal. But failure in one or another aspect of the operation of the governmental form does not mean the failure of the democratic philosophy. We may propose a minor or major change in some phase of our governmental scheme and not necessarily advocate thereby the partial abandonment or the overthrow of democracy.

Though we may become discouraged at times with our seeming lack of progress in solving our economic, social, and other problems, we should not lose faith in democracy. Rather, we should resolve to improve its form of expression or to shift our plan of attack. Dictatorship provides a sort of political nursemaid for those who are incapable of governing themselves, or who are unwilling to make the sacrifices or undergo the hardships necessary to effect progress without sacrificing ideals. This nursemaid slaps the petulant and rebellious people into childish submission to parental tyranny.

There are sometimes those in our own midst who lose faith easily or who tremble in panic at every "Boo!" shouted by an economic or social alarmist. That we have not reached the ideal in this battle for democracy does not mean that we should stop striving for it. This is the kind of struggle in which any degree of success is better than accepting any substitute. In a public discussion in one of our great cities not long ago the question was raised, "If



we lose our democracy, which shall we choose, communism or fascism?" This is no time to be considering such choices! Let us admit no possibility of any alternative beyond democracy, much less any desirability of such a choice. Let us not countenance for a moment the debilitating effect of compromise. When a man is engaged in a battle to protect his home and his liberty, it ill behooves him to be picking out his prison camp if and when he is captured! It is fitting that we extend the spirit of tolerance toward the right of other peoples to choose their own political philosophies. But it is the height of spineless complacency for us to sit idly by, if we really believe that the democratic philosophy is the true way of life, and allow forces either within or without our country to undermine those institutions that make the democratic ideal possible.

### Battles and Ballots

THIS IS A MOMENTOUS struggle to the death in which the world is now engaged. Great forces battle on a thousand fronts for control over the minds of men, and leaders of powerful nations ridicule attempts of free peoples to govern themselves through the democratic process. We know that the situation is to be met not only by resisting attack but even more fundamentally by demonstrating that democracy can and will work, and by building and maintaining a program of education dedicated to an unfettered opportunity for every individual to search for the truth in his own way with no other limitation than that which he wills for himself. Even our methods of procedure must be different here from those employed in some other countries. There must be here no policy of "off with their heads," but rather a positive program of education in which the will of each man is the expression of his own processes of reasoning, freely exercised.

In form our government is not a true democracy but rather a representative republic. It is a government of the people, by the people, and for the people. Our forefathers were familiar with the fact that majorities could be despotic and cruel and that

they were not always right. In the light of this knowledge they so planned this American democracy that it would be representative in nature, and that there should be certain carefully and deliberately planned checks upon the direct expression of the will of the majority.

It is essential that we understand the significance of the fact that this is a representative republic. Here the individual and the minority group are protected in their rights. Even a majority dare not legally persecute a minority. At least it cannot do so without deliberately willing to do so, and it must change the machinery under which it operates before it can play the tyrant's part.

Thus far every suspected attempt to break down the provisions in our form of government for the protection of individuals or minority groups has been overwhelmingly condemned by the people through their representatives. As a nation we refuse to depart from the American tradition, to take even the slightest first step towards the concentration camp, religious or race persecution, or the regimentation of any form of ruthless dictatorship by the majority.

It is doubtful that any majority in this country can ever be marshalled behind a proposal to give unchecked power to a majority. No majority in this country would be willing to trust the next majority! It must be understood by all of us that any attempt by any major group in our society to persecute a minority group is un-American and strikes just as surely at our democracy as does treason itself.

This age-old struggle between the two great philosophies of life will go on and on. The battle front will shift back and forth as the eternal forces of human thought and emotion ebb and flow. Sometimes the battle front may be in the soul of man, again it may be on the hearthstone of the home, before the altar of the church, or in the intricate structure of industry and commerce—in the relations of capital and labor, or in the governments of men. It is a time when each of us must search his own soul for his own loyalties and, in the supporting of those loyalties be willing to pay the whole price.

# School Days Are Life Days

By ROBERT P. TRISTRAM COFFIN

**W**HEN THESE words of mine unroll on the printed page, many millions of American children will have put off overalls (badge of freedom!) and summer frocks and will be back in school, sitting down to fractions and continents and latitudes and longitudes, if people ever can settle down to such prickly things! And a good part of this part of our American Commonwealth, uprooted from beaches and camps and farms, may be grieving over the uprooting and may be believing that school is an unpleasant and untimely interruption in life.

So I am going to try to make these children stop grieving and try to persuade them that school is not an enforced vacation from life, but the real article itself. School is living, the same sort of living which every single one of these shut-in, short citizens will be carrying on after he has got safely out of the school-room into the world. I am going to try to do this by taking my small fellow citizens back to my own school days thirty-odd years ago.

Now as it happens, the school I grew up through was a peculiarly good one. But I think the schools today, besides having a lot better plumbing, have enough in common with mine to be able to give just about the same kind of introduction to living that mine gave.

I must confess, though—and it may salve the sore spots in some September school children's minds to hear me say it—that, for all its good points, I also thought, at the time, that the beginning of school each fall was a serious interruption of my good times, and it used to take me a week or so to get over that mistaken notion. It all makes me think what was said by Virgil—he is one of the bugbears in school—about people being very happy because they were ignorant of how happy they really were! Even bugbears of poets can tell the truth!

**M**Y SCHOOL WAS a country one. And, as all Americans know, some of the toughest and best roots of our American civilization were wrapped right around the little red schoolhouse. My schoolhouse filled the bill as far as building materials went. It was red. For it was made of brick. It was little, just one room and entry. It was also a nice tough thing for roots to anchor to. It was on a bare ledge, and it was full of farmers' sons who were solidier than ledges in their bodies and minds. The schoolhouse was built pretty strong, too—strong enough to stand the earthquake and tidal wave of a score of country boys and girls

who erupted every day for a fifteen-minute recess and fun. A wooden building would probably have fallen to pieces under that shock.

There were other typical old-fashioned features to the schoolhouse. There was a wood-cupboard, and there was a long stove that took a whole cordwood stick at a gulp. The stove was at the front of the one-room building, and the stovepipe ran the whole length of the room and helped heat it in winter days. There was one big water bucket and a ladle for everybody to drink out of. There was the dunce's highstool, at the window by the roadside, so that the public would know what boy wore the tall cap of stupidity. There were engravings of Washington and Lincoln. And, of course, there was a large supply of hazel and ash switches, properly seasoned for service, a whole bundle of them, in the corner back of the teacher's desk. And our school had a teacher, too, who boarded around in the homes of the scholars and who was especially stern to the sons and daughters of the house he or she was boarding at that month. That was to avoid suspicion of partiality. It was expected.

**B**UT THERE WAS ALSO an education in that one-room building. An education?—A whole civilization!

In the first place, everything was public. If you did well in American history and gave the names of the generals at the Battle of the Plains of Abraham, everybody else in the whole school knew it and glowed with your pride. They applauded with their eyes, if not their hands. If Johnnie Green stumbled in the first whole sentence he had ever read, his brothers, demigods already in the Seventh Reader, knew about that, too. And they usually took home a tale that got young Johnnie brought up to the dough-dish and made to master his "I-see-a-cat" reading thereafter. If Amos Toothaker got his back breeches dusted, the whole community witnessed his shame and were warned thereby not to put frogs in the drinking-water bucket, and, if they did, not to lie about it and say they didn't. When some of the boys cut down Mr. Snow's spruce trees and made a bonfire, the whole community again suffered, because the criminals had to finish their bonfire beside the stove, and the whole place got unheavenly hot.

That schoolhouse of mine, then, was a public platform. Degrees in distinction and honor were handed out from there just as they might be handed out to some of the persons sitting there at future college

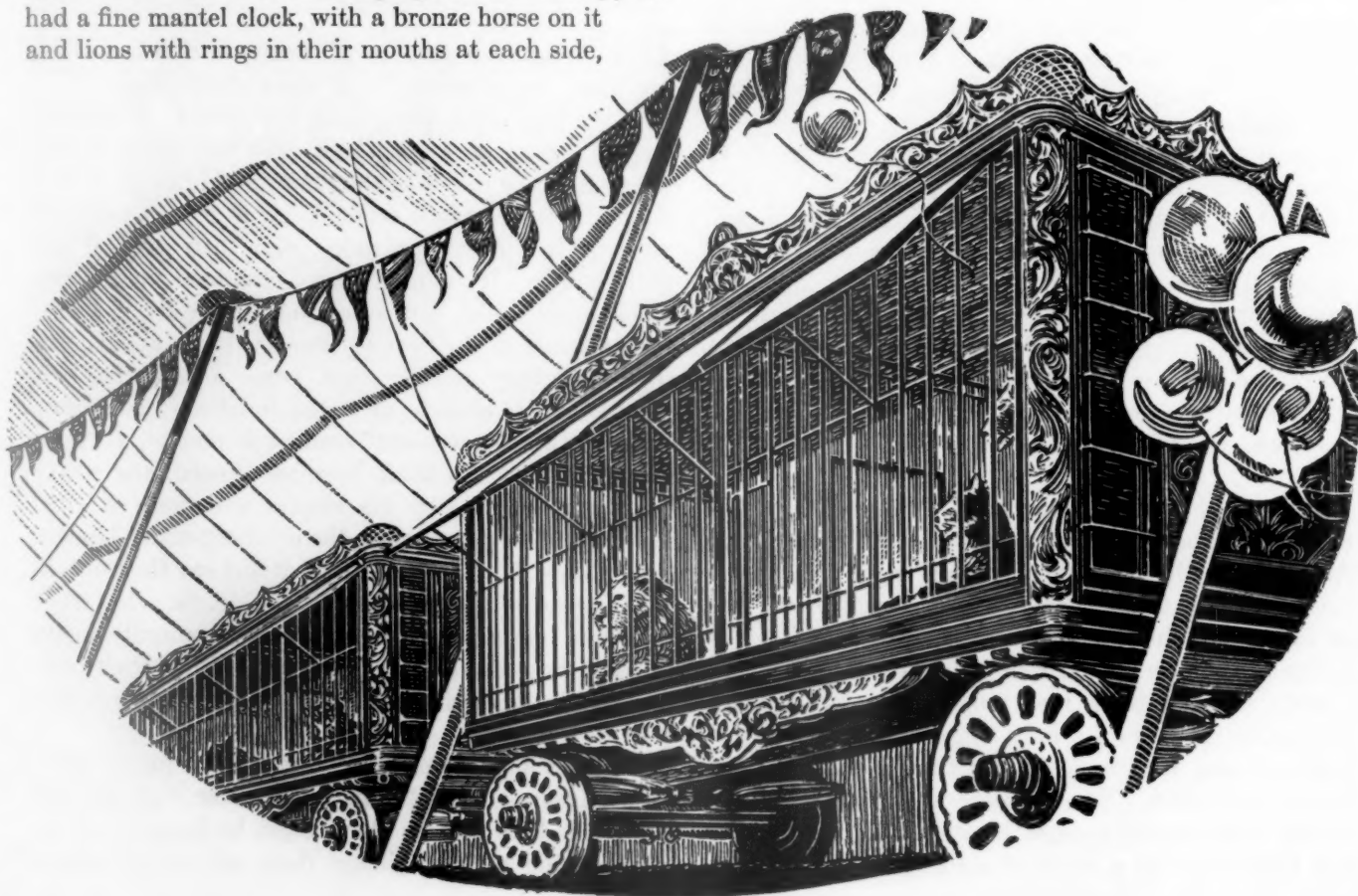
commencements. The schoolhouse was also a public tribunal. The teacher was a judge and passed sentence. The school then became a prison, and those not being punished at the moment suffered with the apprehended and had a chance to meditate on their sins, which they hadn't committed yet, of bird-nesting and tale-bearing, and maybe some of them did not commit them after all. The teacher also was on trial, and if he was unfair or unjust, he was in for a term of punishment more severe than he ever meted out with a hazel limb or the end of a horse's tug. He might be so thoroughly committed to a prison of silence and unfriendliness that he would be glad to pack up his valise, bag and baggage, and go find another school to make mistakes in. I saw some savage jail sentences and imprisonments handed out to some of my teachers.

**I**T WAS THE WORLD I was going to grow up into right here before me. And I was already part of it. I saw public opinion, which is a stronger thing than all the laws on the statute books, growing up strong before my very eyes.

I saw a community growing up in other ways. We lacked a clock in our school. So we got our heads and hands and heels together, and took a few crates of soap and went out and sold them—mostly to our parents, who often made their own soap but were wise enough in the ways of the world to stop it for a time and use boughten soap, to help a good cause along. When the smoke of our campaign cleared away, we had a fine mantel clock, with a bronze horse on it and lions with rings in their mouths at each side,

right before us in school, and chiming the hours at a great rate. We children owned that clock. We had earned it by the sweat of our brows and the working of the muscles in our legs and tongues. We owned it just as much as we owned our shoes, which we had earned by picking huckleberries. But we owned it *together*. The way people own temples and churches. Owning things together is the first sign of civilization. That clock belonged to everybody there. Even the dull pupils. For some of them had turned out to be the best salesmen and salesladies of all. It was a public possession. And we were all the prouder of it because it belonged equally to all of us. We took better care of it. People often do take better care of their churches than they do of their own houses. That's a sign of civilization, too! That clock was just a small thing. But it was just the same as the post office or hospital we would be owning together and treasuring a quarter of a century later on.

We owned other possessions in company. One of these was holiday celebrations or parties. We often had spelling matches that rose to the peak of sandwiches and ten kinds of cake at the end, and parents there to help us celebrate. We had other parties when we played games, after the literary exercises honoring the Fathers of our country, Washington and Lincoln, were over. We played blind man's buff with such vehemence once that we brought down the whole length of the stovepipe. And teachers joined in these games,



too. More hilarity and happiness came out of such festivities than we ever had at home even in the large families that were popular at the time. We had more fun because we had built it up together, out of each one of our bright ideas, and had it in community. Again, we were out in the world years ahead of ourselves.

When we became so absorbed in our American past that we fought out the Battle of Saratoga on the hill back of the schoolhouse, we were really taking part in American history and not doing lessons. And when we marched to Quebec with Arnold through the snowy alders back of Mr. Snow's, we were American soldiers, and not boys and girls in coats and rubbers and likely to catch cold. We took our books right out into the landscape and weather around us. We took our literature, too. And Nathaniel Hawthorne's granite-faced New Englanders, we discovered, were Mr. Cowan Simpson and Capt. Sinnett, who lived on the adjoining farms and sold eggs and hay up in the village on Mondays and Tuesdays. They were the same hard-bitten and honest and thrifty and kindly people that were in our readers. We were living our books as we would live them later on.

But, best of all, we were living the whole American democracy the politicians talk so much about now-days. We learned to get along with, and sit alongside and crack our hard-boiled eggs at noon, with a lot of young John Does and Richard Roes even more variegated and cranky and likable than our numerous brothers and sisters under our roof at home. We learned to get on well with boys who would never get beyond long division but would go way beyond us maybe in their long devotion to work and love of their

land they farmed. We rubbed off our sharp corners, and rubbed a lot of sharp knobs off other people, by rubbing up against all the forty-seven varieties of goodness and laziness and narrow- and broadmindedness that made up the small human universe which was our school's population. We learned to be proud of boys and girls who had the ambition to get ahead and amount to something though they were growing up on farms hardly able to support a cow and a dozen hens. We were living already in America at large right there on that little half-acre lot and in that one room.

And we learned an even finer thing than democracy. We learned what old-fashioned folks called charity and what we today, with our liking for simpler and plainer words, call love. It was even finer than the love of brothers and sisters. For that often sprang out of self-interest and pride, and was partly the work of fathers and mothers, too. The love we learned at school was not founded on selfishness or imitation. It was grounded on sheer admiration for boys and girls who stood up strong and honest and did well and made us feel we wanted to do well by life, too. It was the finest kind of love we would ever know. It was the kind of love Socrates had for young men and noble ideas. And noble ideas and idealistic young people never go out of date.

Yes, you children bending over algebra and history together this September!—You are already living the best part of your lives right now, under the clock that tells you to hurry and learn all you can, because the time you have to learn is brief. Don't watch the clock. The long vacation will come all too soon! Life days are all of them school days.

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### CRANBERRYHORN SCHOOL

*The popple trees on Cranberryhorn  
Will be white in the wind this blessed morn;  
The red schoolhouse turns gold for me  
Within aureoles of memory.*

*Up Cranberryhorn trudge newer lads  
In seamy breeches cut from dad's,  
With faces very woebegone  
To think of books to be studied on.*

*Why Washington crossed the Delaware,  
How Redskins loved collected hair,  
The rule of three that makes boys swoon,  
Words that get plurals from the moon.*

*Pages and pages to thrum and bend,  
Headachy puzzles world without end—  
And I'd give spoils of the Pirate Seas  
To rub those desks with a boy's bare knees!*

—ROBERT P. TRISTRAM COFFIN

## As Told by Our National Chairmen

THE 1939 National Convention offered challenges to homemakers that will live long in the memories of those who were there. Every speaker and discussant directly or indirectly emphasized *the home* as one of the very most important influences in the lives of boys and girls. With the opening of school, parents may well look to their homes with a view to meeting some of these challenges. What will they find? Are the essential needs for best physical and mental growth met? Does the routine scheme of daily living permit each child to feel some responsibility for meeting these needs? Are everyday relationships among family members laying right foundation patterns for successful living with schoolmates and for ever widening contacts in social groups? Are experiences involving the earning and spending of money a part of the child's early life and such that he will look upon his home as more than a doling agency? Is it the kind of a home in which he may continue exploration of interesting projects that are going on at school? Is it a home to which children return at night with a glad heart?

Thoughtful parents are looking forward to opportunities during the school year for discussing together some of the many common homemaking problems as a means of maintaining the best possible homes for their children.

FLORENCE FALLGATTER, *Homemaking*

"AND HE SHALL BE LIKE A TREE planted by the rivers of water, that bringeth forth his fruit in his season." As we approach a year's study on American youth, we may do well to ponder this bit of wisdom on adolescence and not expect too much of our young people, depending upon them to bring forth the fruits of their experience in the "brave new world" they hope to create. The mental hygiene point of view says that we can do but little more than to stand by, offering help and encouragement at strategic times, letting them meet failure and disappointment as well as success, including them as participants in the struggle to preserve the democratic way of life with its emphasis, as the mental hygienist and educator see it, on respect for personality, the method of intelligence, and concern for the common welfare.

EVELYN EASTMAN, *Mental Hygiene*

SCHOOL TIME AGAIN, and many a parent-teacher association is thinking about its school library and the part it can play in the educational program.

What should school library service be, at its best? In a present-day school, the library is a fundamental part of the school, supplying background material and reading experience for every class and interest in school and out. To accomplish these ends the effective school library has a well-balanced collection of books, pamphlets, and audio-visual aids appropriate to the objectives and needs of the school, housed in quarters comfortable for reading and study.

Through the school librarian the library resources are made readily available, the interests of the children are recognized, and they are helped to expand their interests and increase their knowledge and experience through books. Assistance is provided in finding instructional materials, and boys and girls are helped to learn how to use library tools and materials skillfully.

Librarian and teacher share in the guidance and stimulation of children's reading, in encouraging young people to build their own personal libraries, and in relating the school library to the public library.

JULIA WRIGHT MERRILL, *Library Service*

# Sing a Song of Sixpence

By ROY A. BURKHART

**I**N THE vast multiplication of wants and desires youth has been quick to grow in his capacity for things. He wants everything and dreams even of things that are not yet. And most that he wants can only be gotten with money. Parents of wealth have no difficulty in answering these desires with a bank account; but those of little or no means can only answer them with a grumble, with a broken heart, or best of all with understanding.

Many of the deep inner feelings that haunt youth and often hurt him result from his perception of differences between himself and others. And one of the areas where this is most intense is that of possessions. The things he has are more important than the person he is. An automobile to drive, good clothing, money to spend, are very important. He who has many of these is frequently considered superior by those whose possessions are few. Differences in possessions create contrasts that hurt youth, largely because he does not understand.

**F**EW OF OUR FAMILIES are well-to-do, a large percentage may be classed as poor; a very small percentage are wealthy. Parents of poor families have little money with which to provide the possessions of life, though they have as great a yearning to share as those whose incomes are great. Youth in poor families, as a rule—though there are glorious exceptions—cannot get an adequate preparation for living. Youth of the wealthy families so frequently become social parasites. Our best leaders and our most creative citizens come from our American "middle class." In these families youth can be helped enough for him to learn to help himself.

What of principles of sharing money? It is always interesting to hear a parent say, "I knew the pain of wanting things, of being without things when I was young, and I'm going to give my son and daughter everything they want so long as I can." This sounds good. The motive is generous. It is typically parental. However, the secret of that parent's strength may lie in her struggle for that which in her youth was not given to her. Maybe she became much more because she had so little. It will be so easy for her to make her children much more interested in what they have than in whom they are, what they love, and what they do.

Several years ago a father and mother who were out of money wondered what they could get their chil-

**This is the second article in the Parent-Teacher Study Course: American Youth.**

dren for Christmas. The son expected a gun, a bicycle, a chemical set, and a cornet. The daughter demanded a fur coat, a radio for her room, and a new formal gown. Knowing these things, the poor parents crept off together and whispered, "We are the most miserable of parents because we cannot get the things our children want."

The father realized that his wife wanted many things also. So the father went to his counselor and cried, "What can I do? I have borrowed so much money already that the interest is more than I can pay. Even the grocer will not trust me further." His counselor turned to him and said, "It is a good thing on Christmas to give tokens of love to one another, but we must remember that happiness does not come from the number of things a person possesses. Have you taught your children that it is better to be somebody than to have something? They should know that the greater things of life cannot be given but must be won by struggle and effort. Couldn't you talk with your family about the greater gifts that Christmas should bring and get them to see that an honest attempt to pay your debts and live within your income is greater than a loaded Christmas tree with the sheriff at the door?"

But the father turned pale. He did not dare even to talk to his family about Christ's teaching that to be somebody is more than to possess something. "Why," said he, "if I tried that, my children would despise me and say that other children have better parents than they have."

**A**NYONE WHO WORKS closely with the problems of modern parents knows how typical this story is. Possessions are important. Money is necessary. All of us do have a right to some of the goods and services of life if we do our part, but they must never be a substitute for character, for great appreciations, for creative living.

Obviously, in babyhood the child is helpless. Everything must be done for him. But here is where parents need to be cautious. They must not prolong babyhood. For example, it is so easy for a mother because of love,

or because she is in a hurry, to rob her child of the joy of function. She does for him what he can do for himself. She dresses him in the morning long after he could do it for himself. She makes him abnormally dependent and complains because she is his personal maid during adolescence. She does so much for him that he need do little for himself. In addition, she gives him money.

**T**HE CHILD SHOULD BE TAUGHT to think and function from babyhood. He should become increasingly independent. His receiving should decrease and his giving increase. He must share in both responsibilities and blessings. If he wishes to share in the income, he must share in the work. If he shares in the work, then the family income is partly his. He should share in all plans, decisions, policies. He should be a creative part of the democracy. He should be sustained and at the same time feel that he must help sustain the family.

What a child receives in the way of money should be his part of the family income. Parents often give money with a "string tied to it." "I gave you a dollar; now see how you act." Here is a family of four children. Each child has his responsibility in the family. While that family has a household worker, these children have their work to do. When the father's salary comes in, it is divided into six parts. Each is a worker, each is a receiver. Payment is made *on the basis of need*.

When boys and girls have graduated from high-school, does the financial responsibility of the parents cease? If those boys and girls go to work and earn

their own living, then it does. A boy in that case should pay for his board and room, unless he assumes home responsibilities in place of it. If a youth cannot get work after graduation, then the arrangement of highschool days must prevail until he does. It is to be hoped that in his search for work he will not overlook the less attractive work opportunities.

Suppose the young person goes to college! In most cases the college will be in a different community. If the family has the resources, he should not be expected to work, except during summer vacations. During his childhood and early youth he helped create those resources. While in college they help sustain him. The parents and he can decide whether he will reimburse the family budget later. I like the idea that my own father had. "You help us until you are ready for college and we will help you through college." After all, a college education is a far better bequest than a lot of money.

**L**ET US PAUSE in our process of thought a moment and ask ourselves this question: how much money belongs to youth of various age levels? That is, how can financial needs be determined? I feel that the child's income up to twelve should cover all his needs excepting clothing. After twelve, it ought to cover everything. Here is a boy in his eighteenth year. He receives ten dollars a month from the family income and earns ten dollars more from Saturday employment outside the home. He lives on twenty dollars a month. He takes the liberty of suggesting to his parents some items of clothing he would like for Christmas.



A good plan is for the family to work out a budget for each year during December. Income to the children will have to increase in the light of needs and all individual incomes must always depend on the total family receipts.

The family budget can be supplemented in many ways. An ideal plan is for all to bring their incomes and pool them with what the father earns. Then distributions are made in light of need. At the end of the year additional savings, if any, can be distributed.

Part-time jobs are the most common way of supplementing the family budget. Boys and girls need to be guided in seeking those jobs. The search can be highly educational. Making various things in the home for sale has possibilities. If the father is an employer, job-getting will be less difficult for his children.

**B**UT WHAT IS THE EFFECT of working outside of the family on a student's scholarship during highschool and college? In connection with the preparation of this article, I wrote to the principals of twenty highschools and deans in ten colleges and universities. They were unanimous in feeling that a student misses much in his academic pursuits and in the values that result from extracurricular activities if he has to work all of his way through school, or even part time. If he works, the student usually misses out on the extracurricular activities. The persons to whom I wrote felt that if a student works and at the same time tries to share in extracurricular things, his classroom work usually is neglected. If he works and studies, his academic work is usually better than in the former case.

In the twenty highschools to which I referred, eighteen of the twenty first-ranking students were not employed at all. Of the second-ranking students, sixteen did not need to work during the school year. In a university whose dean I consulted, there were two hundred and sixteen four-point students. Only eighteen of these were employed at all. Of these eighteen, two were in athletics and three were busy in extracurricular activities. The reports from other schools indicated almost the same tendency.

What is the effect of part-time employment on later life? At first thought we could perhaps agree that if such employment affected academic work it might not be so serious, but that if it kept the person from social and extracurricular activities there might be more serious results. Classroom work is important; but many courses are technical and while necessary for professional work may not contribute much to personality. On the other hand social experiences and extracurricular activities develop personality and provide rich experiences in getting along with others.

I consulted fifteen of the most outstanding college men in business in my city—men with fine personalities and with power to do things. It was found that all of them worked during the summer while in college, and thirteen of them worked part time during the college year. I consulted ten professors, all of them outstanding. All of them, excepting one, worked during the summer while in college and four of them had part-time jobs while in college. I interviewed four leading physicians. Three of them worked during the summer and none of them had part-time jobs while in professional school.

**O**BVIOUSLY THESE DATA are too limited for generalization. For the sake of discussion we may say that the young person who has the advantage of growing up in a home in which he has a creative share in all phases of that home life is better prepared for life. His own sense of adequacy and his skill in social interaction depend pretty largely on the role he takes in his own family. If a student need not work during the school year, provided his attitudes toward self and life are worthwhile he will probably be more successful academically. If he must work to help make his way, he should give a proportionate emphasis of his time and attention to study, social and extracurricular activities, and part-time employment. In so far as he is able, he should do his best in all three. And no matter what the economic status of the family is, the important goal should be to so guide growing life that each person will become wholesomely independent, receiving gratefully and giving wholeheartedly.

# THESE ARE



# OUR TASKS

**F**OR OVER FORTY-TWO YEARS the National Congress of Parents and Teachers has worked in the broad interests of children and youth. Its program of work has at no time been determined or carried out in isolation but rather through consultation and cooperation with representative leaders in every field of educational and social endeavor. The National Parent-Teacher is fulfilling an important function by presenting herewith the points of view of workers in allied fields which affect the welfare of all children. In this way we believe we shall make progress—by evaluating our objectives in terms of new emphasis and understanding and of new conceptions of our own unique opportunity.

**I**F I WERE TOLD that I could say just one thing to parents and teachers, on a sort of a bargain arrangement that that one thing would really be taken seriously and would help to mold their sense of civic responsibility, what would I say? What, particularly, would I say from whatever knowledge I have of social work? And what would seem to me most important in this year 1939, rather than important in the way of eternal truth? I would say that you parents belong to two main groups—those fortunate enough to feel sure that your children can have food and clothes and medical attention and toys and fun in a reasonably good home, and those others who are haunted by the fear of being without tonight's supper for the children, or tomorrow's meal, or next week's rent, or clothes for the winter, shoes, medicine. I would point out that you fortunate ones are in the minority, and the others in the majority; that with negligible exceptions it is not their fault, and they can do little to alter their situation. I would not sit in righteous civic judgment upon them. I would ask myself: As voter, as neighbor, as citizen, am I trying my best to do these people justice, or do I preen myself on my good fortune? I would press my community and state and national government to let nothing discourage them from measures that would raise wages, provide adequate relief when needed, and not only to widow and cripple but to all who are able to do their share when given a chance. I would not hunt chiselers and reds; I would haunt those irresponsible citizens who shut their eyes to a neighbor's need and cover their lack of generosity by preaching industry and thrift to those who need bread before other things. And I would imbue my children with a sense of justice and modesty in their contact with their schoolmates of less fortunate parents—not with a sense of superiority and disdain.

—PHILIP KLEIN  
Social Work

**I**T IS AN APPROPRIATE TIME for both parents and teachers living in a democracy to take stock of themselves and their work to see whether they are in fact in harmony with American principles. Is the child the property of the state, with the teacher as his custodian? Is he the property of the parent to do with as a whim may dictate? Or is the child the property of his own present and future, restricted mainly by an obligation to respect this same status for others? This third child is the one who will find new ways, who will add to our culture the products of his own novel character. He is a new creation and only the reservation and respect of the fullest possible measure of ownership over himself will guard us against the loss of a value that may never appear again and guard him against the loss of a satisfaction that springs from self-realization. This is the essence of mental health. This is the thing that the perversities, whims, and neuroses of parents and teachers may destroy forever and that no amount of academic knowledge can balance or retrieve. It is the responsibility of every teacher and every parent to see that their joint guardianship of the child does not violate these fundamentals. It is the opportunity of the parent-teacher associations to bring parents and teachers to know each other's work so well that the child will enjoy the security of a harmonious and liberal guardianship.

—GEORGE S. STEVENSON, M.D.  
Mental Hygiene

**W**HEN WE THINK OF THE NEEDS of children and youth under the categories of expanding physical health and expanding mental health and consider a community in the light of these needs, it is clear that on the whole we have made but a small beginning in providing adequate facilities for child and youth de-

velopment. Most communities know little about what is happening to their youth, not merely in the economic sphere but also in the psychological and social aspects of life. Knowing what is happening to young people should be challenging to both teachers and parents. For teachers a knowledge of how well young people are succeeding in living a stimulating life appears second to none in the methods of hastening the rebuilding of the school curriculum, especially the secondary school curriculum. Teachers are handicapped by a restricted perspective. Their genuine concern often does not extend beyond the confines of the schoolroom. It should extend far out into the lives of the young men and women whom they attempt to teach. First-hand knowledge of the successes and failures of youth as they leave school and for some years beyond is indispensable for good teaching.

For parents as citizens a survey and study of the needs of youth is obviously significant. If the young men and women are not interested in building democratic homes, in rising to ever greater heights in life, liberty, and the pursuit of happiness, what factors in the home and community contributed to this result? If they spend their time in idle gossip, in seeking a leader instead of taking hold themselves, are the home and community without blame? What are the needs of youth in our communities and how can these needs be met?

—RALPH H. OJEMANN  
*Parent Education*

ONE OF THE MOST SERIOUS PROBLEMS of vocational guidance today is the "gimme" attitude encouraged by necessary relief activities. Despite existing unemployment, opportunities for useful, remunerative work have not disappeared permanently and completely. The vast majority of employable persons are employed. The better vocational and professional schools have placed from 70 to 90 percent of their graduates right through the depression.

Many young persons have created jobs for themselves by starting little businesses that required little or no capital. In such activity appears the modern counterpart of our adventuring, pioneering ancestors. Here is the frontier of today.

Parents and teachers may do much to correct the "gimme" attitude, by remembering and reminding others that a lot of ingenious and energetic Americans have stood on their own feet and created opportunities for themselves; and maybe more could if they would.

—ROBERT HOPPOCK  
*Vocational Guidance*

THE MOST URGENT NEED in education seems to me to be to insure for the children of all the people a chance to learn what democracy means in terms of changing understandings and changing conditions. There is great zeal for freedom *for* teaching, which is easily made to mean teaching what this teacher or that group believes to be "true" or important. There is equal insistence upon freedom *from* teaching, which is made to mean shielding children from ideas we do not happen to like. As one legislator put it this year, "I don't want my children taught what I don't believe."

Children do need to be protected. But not against unpopular or heretical ideas. They have to be protected against becoming dogmatic and bigoted on living issues. We have the "right" to hold and advocate all sorts of opinions and beliefs on such issues, precisely because we do not yet know enough about them to reach general agreement. Whoever teaches children that one set of doctrines is "true" and the others "false" is doing a disservice to the children and to democracy.

It is our responsibility to insure the children an opportunity to learn the futility of defending or attacking opinions and beliefs. We must see that children are given a chance to learn the needs and the techniques for working out issues through democratic methods and in the democratic spirit. It is only by learning to look honestly and with open mind at what we do not believe, and to look twice and critically at what we have always believed, that we can hope to get out of the mess we are in.

The alternative is to let our education, and eventually our entire civilization, fall under the domination of the most powerful group. That is not democracy, even where the dominant group manages to get the support of the great majority.

—BENJAMIN C. GRUENBERG  
*Biology*

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# Editorial

**M**Y faith in an upward spiral fluctuates with the length of my measuring rod. When I attempt to decide which way man is moving by looking only at the exhibits of the week, the year, even the generation, I confess to bewilderment. I see only a whirlpool in which successive sets of men and women gyrate madly for a time, then sink, leaving the senseless performance to a fresh crop of dervishes.

But it is another matter when I try a longer rod—sixty years, for example, the period in which I have practiced my profession as a journalist. What does that show as to our progress in carrying out the pledge to which, as citizens of the United States, we are committed—the pledge to “establish justice, insure domestic tranquillity . . . promote the general welfare”?

What are the chief essentials in our problem of promoting the general welfare? We can simmer them down to four: first, Health; second, Enough of food, shelter, and clothing for all, with a little fun thrown in; third, Freedom to go out and find something to do, and along with it freedom to express our opinions; fourth, An End to Force as a method of settling difficulties and the substitution of Cooperation, Negotiation, decent Consideration for each other's opinion. How do we come out if we apply my sixty-year-long measuring rod to these fundamentals?

Take the matter of Health. For sixty years I have been seeing and sometimes serving in campaigns for pure water, for sewage disposal, for slum clearance, for the inspection of food, the regulation of markets, the control of milk supplies—all in the name of public health. And I have seen the effects of these campaigns in an increasing steady prevention of disease. Typhoid is no longer the terror of the town; diphtheria has long been on the wane; and to vanquish other enemies of public health men and women are giving their lives in an impassioned effort to conquer the unconquered. Our death rate has been lowered, and our life expectancy lengthened.

So much for Health. How about Enough? Enough food and shelter and clothing, with some fun thrown in? In a multitude of ways we have increased in these sixty years the quantity, variety, and quality of the

necessities of life. I can remember when an orange was a luxury for Christmas and birthdays; today one is poor indeed if he cannot have an orange when he wants it. And there is reason to believe that we have the tools, the technique, the knowledge today to produce all that is necessary for a satisfactory orderly life for every man, woman, and child in the United States. Very true, it does not get to everybody in proper proportion. There is our problem. But is it a harder problem than learning how to produce in abundance? I doubt it. It simply means new and patient efforts.

**W**HAT IS MOST important in solving this hard problem of distribution? Is it not that same Freedom to experiment and apply that in the main has brought our tremendous advance in health and production? The promotion of the general welfare depends upon man's freedom to seek opportunity, to sweat for his daily bread, and the right to eat it when he has earned it. We wouldn't have believed that sixty years ago—not so generally and so boldly. We did not see so clearly that the greatest essential in securing this general welfare is the largest freedom—freedom even to be a fool.

All right, but today, as sixty years ago, all our gains may be set back, if not shattered, by war. I grew up with the idea of the nobility of war. It was essential to the larger freedom of man, the betterment of the world. Today there is no nation on earth in which there are not a few who realize that war is a delusion, that the victors are beset by more dangers than the conquered, that peace means sacrifice no less than war. Our present job, if we want a world fit to live in, is to discover why the tremendous undertaking of bringing the nations of the world together for a common purpose failed. One of our great early machine builders used to say when he had finished his work, “Now start her up, boys, and see why she doesn't work.”

The world has built up a large peace machinery: tribunals, diplomacies, societies, a League of Nations; and now our job is to see why this machinery, inspired as it is by the noblest and oldest of man's dreams, does not work satisfactorily.

—IDA M. TARBELL

# Teaching *Then* and *Now*

By A. L. CRABB

**T**EACHING has never been a failure. It is true that at various intervals, even in recorded times, very little of it was done. It is also true that at any of the other periods, including 1939 A.D., a great deal of poor teaching was being done. The essential quality of good teaching is too spiritual to yield itself except slowly to human effort. Those who want education made perfect quickly are on the wrong planet. To the understanding there is beauty in the slow process of social evolution. Of course teaching is better *now* than it was *then*. If not, we have the ironic spectacle of honest effort yielding only futility. And in the long run, that never happened!

There has never been a time, dark age or golden, but when here and there in the various countries good teaching was recreating man's spirit and advancing his culture. Never the time but that somewhere the personality of a man, the vitality of his intellect, and his keen insight into the needs of other men were transforming the lives of those about him. Never the time!

## Twenty-five Centuries Ago

**C**ONFUCIUS LIVED a long time ago—in fact, more than twenty-five centuries ago. He was indisputably a great teacher, and very likely his influence will never fade out of our educational programs. Those whom Confucius taught, children or men, were extraordinarily fortunate. The main trouble then was that for millions no teachers at all were available. It is depressing to think of the millions who came into the world, lived all of their days, and were gathered to their fathers—and were never taught. One didn't have much chance twenty-five hundred years ago. But a few did.

Let us, as well as we can from the available records, visualize a scene of which Confucius is the center. It is in the state of Lu. Perhaps it is out of doors. Confucius sits on a mat in the center. About him sit those who are learning. He speaks to one:

"Shu, son of Chen, grandson of Chen-Su, you have asked for admittance to our circle and it is granted. We have inquired of you wherever you are known and the report is good. It is said that you are eager and attentive and that when told you do not forget. It is said that your life is blameless. That is good. You are admitted. But here much is required. There is not time to waste on sluggards. If I teach you one corner of a subject and from that you cannot understand the other three I shall not repeat the lesson."

"I shall be attentive," said Shu, "but for my instruction I can pay only with a bundle of dried fish. I have no more."

"That does not matter," said Confucius. "A bundle of dried fish from the wise is more than a full granary from the stupid." Then he turned to the others.

"What, Tsu," he inquired in grave and gentle tones, "what have you seen today that you call good?"

"Master, I saw a youth helping an old man up a steep hill. I thought that was good."

"It was very good. So good that I pray it may become universal. It is written in the Sacred Books that if the aged lack strength the young shall provide it."

"Master," said another, "I saw one bathing in oil the body of one who wasted in disease. That I thought was good."

"You thought well, Siang, for is it not written that man was a wolf until he learned to minister to the distressed. Then he became a man."

"My neighbor," said Kun, "found a robber in his home. He did not slay him, nor call the soldiers. He asked of the robber what he sought and then he gave that thing to him. Master, was that good?"

"It is written in the Sacred Book that kindness makes a thief better, while prison makes him worse."

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And so, twenty-five centuries ago, Confucius, in the state of Lu, taught those whose strength of mind and heart gained them admission to his circle. It was some of the world's best teaching, but there wasn't much of it.

## Twenty-four Centuries Ago

**F**OR ANOTHER BRIEF account of *teaching then* let us travel down the years for a century, and westward to Athens, the national and spiritual capital of Periclean Greece.

Let the year remain unstated. Socrates has withdrawn from the interminable wars. He is no longer chiseling stone as did his father before him. He has become the cross-questioner of mankind. He is an ugly man. His waist is grotesquely too large, and his nose is badly snubbed. He is bareheaded and barefooted. There he stands on one of the principal streets of Athens. A crowd has gathered about him, whose members listen intently for they recognize wisdom in the words he speaks. Those about him are, however, more intent than comfortable. Socrates' methods were painful at times. He probed men's minds as surgeons

do their bodies, and anesthetic was never a part of his equipment, though in his manner itself was no hint of discourtesy.

"What is temperance?" Socrates pointed to a youth, patrician in mien and manner. "You, Menexenus, answer that."

"Temperance, master, is the practice of due restraint in all things."

"You say well. Do you, Menexenus, practise such restraint?" The youth flushed, but answered quietly.

"Yes, master."

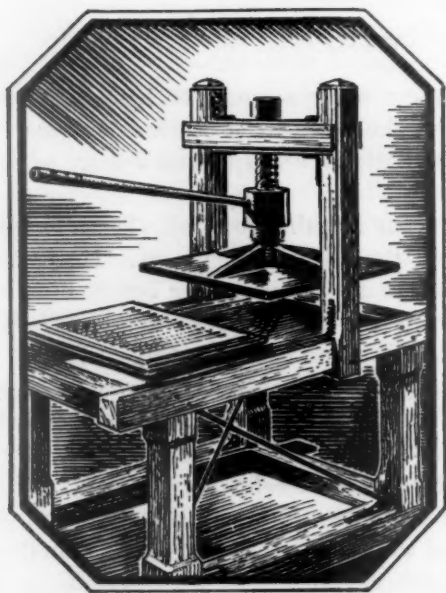
"And yet there is no restraint in your answer. Did you not at the feast of Metis eat yourself into a state of torpor? What restraint did you practise? Did you not three days ago on the streets of Athens quarrel violently with Lysis? What restraint was there? When, Menexenus, have you ever been temperate?" Menexenus did not answer and Socrates turned to another. "You, Polonius, tell us when you have practised temperance?"

"Master, I sought an office but it was granted Aristo. Though he was victor over me I have not reviled him nor spoken aught against him. Have I not been temperate, master?"

"Have you, Polonius, considered your own motives? Was your restraint because of the generosity of your spirit? Or did you say to yourself, 'I shall practise magnanimity because then men will say, "How noble in spirit is Polonius. Hereafter we shall support him for the office he seeks"'. "

Then as if to cover the confusion of Polonius, a third youth spoke.

"Master, I have not been temperate in my actions. I too have spoken and eaten unwisely, and I have spent unwisely for raiment while others went naked. So, I cannot accuse. But are you, master, not intemperate when you call us intemperate without knowing fully the motives which achieve our intemperance?"



Then Socrates spoke and his voice was no longer edged, "I shall be content tonight, Xeno, for I have found one who may some day practise temperance."

And that was one sort of *teaching then*.

### One Hundred and Sixty-three Years Ago

WE WILL NOW put on our forty-league boots and stride across twenty-one centuries. It is 1776. John Henry Pestalozzi, a native of Zurich, Switzerland, is teaching some poor children whom he has gathered together in a crudely built school of Neuhof. And that school which Pestalozzi taught was as significant to the great ideal of freedom as was the historic document signed that year in Philadelphia. It was one of the world's first and noblest gestures to the underprivileged child. Though the teacher was Protestant and the children Catholic, they prayed together night and morning. He wept with them when they were sad, and when they were happy they laughed together. He taught them the joy rather than the drudgery of work. He taught them to see with their eyes, to hear with their ears, and to think with their minds upon what they had seen and heard.

The children, a motley group but with eager and shining eyes, gather about the teacher in the center. He sits by a small table on which are many shells which the children have just brought in.

*Teacher*—What, Mary, do you suppose the use of shells to be?

*Mary*—They serve as a protection and defense to the animal they cover.

*Teacher*—Mary, shells are the hard coverings of certain animals called *mollusca*. What meaning does that word carry to you?

*Mary*—The book in which I read said that the word is derived from *mollis*, the Latin for soft. This (taking one from the table) is the shell of a snail. It has a soft fleshy body which needs protection. So, it was given this shell.

*Teacher*—Is there any hint of providential care, Mary, in that arrangement?

*Mary*—Yes, the Creator who regards the fall of a sparrow will help the snail to defend the life he gave it.

*Teacher*—Not only the sparrow and the snail are cared for; there is not any part of creation the study of which will not repay you for your pains. When you become better acquainted with the different kingdoms of nature you will experience an increased pleasure in your walks, and objects that you have hitherto passed heedlessly by will rivet your attention by the wonders they unfold to you. In all things you can trace the hand of a beneficent Creator. Let us now return to a further consideration of the shells . . .

So was teaching done by Pestalozzi at Neuhof in 1776. We do not use his method today precisely as he used it, but he set a pattern of good teaching that will be permanent.

**M**OVE ACROSS another century for another instance of teaching as it was *then*, by Mary D. Hill. The place is the old Stuart Robinson Kindergarten out in the famous Cabbage Patch in Louisville. There is no modern touch in the equipment of the room. The best that can be said of it is that it is clean. The teacher sits in a prim stiff chair and about her on little stools cluster the children. Odd, but it seems that the world's best teaching has been done with the children pressing closely about the teacher. The New Testament tells that story so often. There is something remote about a teacher who sits strongly entrenched behind a desk.

The children who sit about Miss Hill in that Cabbage Patch Kindergarten bear in their clothes and in their pinched faces the obvious marks of poverty. Here, one as Irish as the map of Erin. There, with great wondering dark eyes, a Polish Jew. In between, a Sicilian whose father at the moment is likely pushing a scant stock of bananas about the side streets. Those youngsters whom the Cabbage Patch has committed to Miss Hill's care are frayed and threadbare cosmopolitans, but they sit on their stools hunched forward, and their eyes are shining.

"I have told you stories, many stories"—the quiet voice is that of Miss Hill. "This morning will not one of you tell me a story? Will you, Gretchen?" Gretchen, plainly thrilled, adjusts herself on her stool and begins . . . "*Once upon a time.*"

"Miss Hill," a shrill, impatient voice breaks in, "I know a story. Let me tell it."

"Gretchen is telling a story now, Hildegarde. Later, perhaps you may. Very well, Gretchen. Hildegarde does not mean to be rude."

Gretchen's throaty tones arise— . . . "*Once upon a time.*" Again the shrill voice stops her.

"I know a story. I want to tell it, I want to tell it."

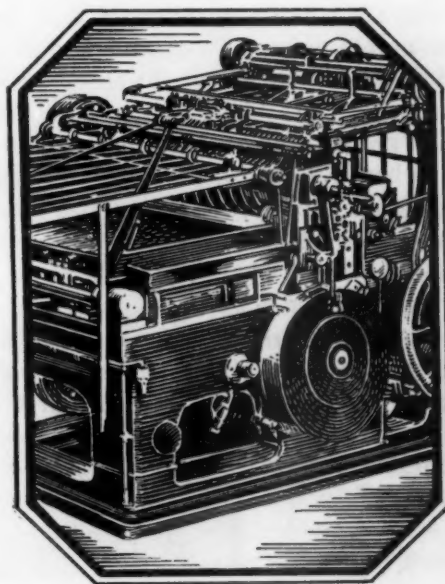
Miss Hill's voice is patient with an age-old wisdom. "I'm sorry, Hildegarde, that you do not wish to hear Gretchen's story. I think that it will be such a nice story. You must go sit over there while we finish our stories." Miss Hill points firmly to a chair far across the room, and Hildegarde sulkily goes across the room and sits down. Gretchen tells her story. Then Kathleen tells one. Then Pietro is given the honor. A gentle tap upon Miss Hill's arm causes her to turn. A chastened Hildegarde stands at her side.

"If I, Miss Hill, will say to Gretchen 'Excuse me, please' may I hear the stories?"

Perhaps the children of the rich need the Mary D. Hills as much as the waifs of the Cabbage Patch—and later the children of the rich did gather about her as did those little aliens on that day in 1890. But somehow the thought persists that it is the Mary D. Hills seated in the midst of the children of the Cabbage Patches who add most to the stature of American citizenship. If there were only more of her!

**I**N 1924 THE WRITER watched Dr. Charles McMurry while he led a group of sixth grade children into an understanding of the Panama Canal in most of its phases and implications. Five weeks were used in the assignment. What greater tribute can be paid to Dr. McMurry's skill and art as a teacher than to say that throughout the period the topic kept fresh and challenging? Not once were the children bored, not once listless. And when the lessons were completed the Panama Canal remained in the minds of those children not merely as a man-made ditch, so wide, so deep, so long, costing so much money, begun and finished on specified dates, one through which incidental ships at random times would likely pass, but as a matter of enduring and far-reaching unity. Dr. McMurry would have no traffic with a catalog of facts, as such, in any form. He demanded knowledge in unities. He felt with mystical force the kinship that relates the gnat to the zodiac. He took those dead fragments which compose our textbooks at their worst and made them live anew with the vitality of wholeness.

They began the series properly, I think, with the Canal's romantic background—the Wyse Concession; the ill-fated de Lesseps venture; the reasons for and development of the interest of the United States in an Isthmian canal; the Canal Commission of 1900 and its recommendations. Then the class studied the remarkable campaign of sanitation directed by Colonel Gorgas by which the Isthmus was made safe for the laborer. There was some vivid realism in this phase of the project. Having thwarted the threats of malaria and yellow fever, teacher and students moved on into the actual construction of the Canal. A sand and clay miniature of the Canal, drawn to scale, added both precision and reality to the work. All of the techniques and devices employed in the construction of the Canal were



given vivid illustrations on the model. But when the Canal was finished the lessons were not. There remained the use of the Canal by the ships of all the nations. There remained the economic and, to an extent, the military significance of the Canal. There remained the social influence of the Canal Zone upon its inhabitants.

My statement of these lessons seems stereotyped. Under Dr. McMurry's leadership time did not wither nor make stale the freshness and uplift of the story of the Panama Canal. The children were making the acquaintance of one of their countrymen's most heroic and world-touching achievements.

### Teaching Now—1939

**P**ERHAPS YOU NEVER heard of Fair Ellen Hargis. I never had until recently. Fair Ellen is young, perhaps twenty. She graduated last summer from a Kentucky teachers college. Her people have been in the Kentucky mountains for a long time, and there is in her eyes a melancholy brooding, reminiscent of Old Scotland. But some of her ancestors were Irish and her laugh is surprisingly merry. She is the only teacher in the Solitude School, which sits deep among the green Kentucky mountains. She is fond of children whether on the page or in the flesh. And she has the fierce yearning of the Scotch Irish mountaineer for the beauty of the mountains. Those items, in the main, are her professional stock in trade.

This is the inventory of the room in which Fair Ellen Hargis assumed the role of teacher last July: one broken stove placed exactly in the middle of the room, one open water bucket, one tin dipper, thirty desks grotesquely carved, one hundred square feet of badly worn blackboard, three erasers, one new broom, one teacher's desk and chair. The walls were bare and dingy.

First came the clean-up. "I'll not stay in a room as dirty as that one," said Fair Ellen Hargis, and there was something in her tone that meant she really wouldn't stay in a room as dirty as that one. She changed to an old dress. Though it was hot summer, water boiled in an ample pan on the cracked stove, and she set to cleaning up. She didn't ask the children to help her, but presently their indifference fell before the contagion of her zeal, and they asked to be allowed to help. The second afternoon the contagion spread to a few of the parents. Then to others. And the Solitude Schoolhouse came out of that crusade clean for the first time perhaps since it was new.

Then, pictures appeared on those drab walls almost as if by magic. Some were merely magazine covers framed; some were mounted on construction paper and tacked to the wall. Claire, she of the snubbed nose and uncountable freckles, brought a gaudy picture of

Shirley Temple posed against a rose-pink background. Let the art critics rage. They hung it, and many an ecstatic "Ain't it pretty!" rose fervently on the hot summer air.

The school at Solitude is over now, just over. But to Fair Ellen Hargis who has the gift of "seeing things," those children come and stand by her, stand by her side as they did at the pie supper which yielded \$10.51—an economic triumph at Solitude—with which to refurbish further that barren room with apple-green checked curtains and apple-green enamel for the seats. They stand by her as they did at that marvelous Thanksgiving program, at that beautiful and breath-taking Christmas program. Rachel, unruly to the last black hair, stands by her. "Yes, I tell lies. Why shouldn't I?" But how vivid is the later day when Rachel very much wanted to be believed. "You believe me, don't you, Miss Fair?" she pleaded.

"I want to believe you, but you know that you sometimes do not tell the truth."

"I won't lie no more, Miss Fair," said Rachel fiercely. Rachel's cure wasn't quite complete but her veracity thereafter was much improved. David too walks by her side. David with golden hair and eyes as blue as farewell summers. David who at the completion of an incredibly thrilling fairy tale told by Priscilla, born into the guild of story tellers, blurted out in awed tones, "Well, I'll be d—." David caught himself just in time. "I didn't mean to say it, Miss Fair, but *did you hear her?*" Violence is one of the sincerest qualities of David's vernacular.

Fat little Wesley stands by her and looks up at her out of his big brown eyes as he did that Friday afternoon. "It's so long till Monday," he said sadly, "I'm just a-going to kiss you goodbye."

In the summer, Fair Ellen Hargis will go back to Solitude, and water will boil on the cracked stove, and some of the poorer pictures on the wall will come down and better ones go up—for she in the meantime is canvassing her friends for contributions of Art. And through the heat of August, the cool mountain glory of the autumn, and the white majesty of winter a young girl will be leading young Americans along safer paths. She is not only teacher but in the better sense missionary as well. One finds much comfort in the belief that the tribe of Fair Ellen Hargis is increasing.

We could have chosen for use in the concluding episode a monumental name in the current annals of teaching. That conventionally would have been the routine. But somehow there runs in mind an ancient benediction: *Inasmuch as ye have done it to one of the least of these*. No, we have engaged in no anticlimax. The Fair Ellen Hargises are the nation's most fruitful and hopeful guarantors of the ultimate achievement of democracy.

# The Golden Rule for This Generation

By ERNEST G. OSBORNE

**E**VERY thinking American parent today faces in this topsy-turvy world a number of perplexing questions. As we see what has happened to the liberty and the lives of millions of our fellow men, concern grows as to what may happen to us. In many parts of the nation prejudice and intolerance are growing. Racial, religious, and economic strife push to the surface one question that will not be downed: *Are we educating our children for democracy?*

In a variety of ways we are beginning to attack the problem. State legislatures demand loyalty oaths from those who are teaching children. More and more emphasis is being placed on education for civic responsibility. In one large school system, each classroom teacher must teach "tolerance" for one period a week. Service clubs and other community groups are campaigning for more patriotism in our schools.

How simple and how pleasant it would be if we parents could sit back and leave to the school the entire responsibility for the training of children in the democratic way of life! Not long since, school people and parents alike believed that the job of the school was to educate children and that of the home to send them reasonably neat and clean, properly clothed and fed, to be educated. In the last twenty years, careful studies of the development of children's attitudes and behavior have made it clear that what is perhaps the most important part of their education does not take place in the school at all.

All of the characteristics and qualities needed in a democratically run society begin to form out of the everyday contacts of the home, before the child ever goes to school. Responsibility, independence, honesty, in-

itiative, feelings of adequacy, cooperation, tolerance of differences, consideration for others—these are but some of the characteristics which must be developed in the individual citizens of any effectively functioning democracy.

In the home where parents provide for their children abiding affection, constant opportunity for participation in the everyday activities of the family, and varied contacts with children and adults of diverse backgrounds, one finds the sturdy beginnings of these characteristics. And unless there are such beginnings it is unreasonable to expect the school to develop boys and girls equipped to cope with the many problems that living in a modern democracy presents.

"Yes, yes," you say. "Well and good. But let's be a little more definite. What are some of the specific things we parents can do that will develop in children these things that we all agree are so important?"

Right you are. There is too much glib talk about democracy these days and too little attention to the simple, everyday experiences and relationships that are building up attitudes and behavior which will either

strengthen or weaken efforts to develop the more effectively functioning democracy most of us want. Let us examine the ways in which just one of these characteristics may be developed.

I am convinced that the most effective way of insuring the continuation and improvement of the democratic way of life is to see to it that each of our citizens-to-be learns consideration for the rights and welfare of others. As I re-read this last sentence, it sounds bromidic—"old stuff." And, indeed, it is just as bromidic and just as much "old stuff" as the Golden Rule. But I am still convinced that the



cultivation of consideration in the children of this generation is of utmost importance. And I am equally certain that it is the experiences in the family that can most successfully cultivate that quality of consideration of others which is expressed so aptly by the Golden Rule.

**H**ERE WE ARE, then, ready to look at some of the day-by-day experiences that we say may result in the growth of a way of thinking and acting toward others essential to the preservation of a way of life we hold dear.

Little children are naturally and normally self-centered. Consideration for others grows only as they realize that those around them have the same joys and sorrows, the same defeats and triumphs, the same fears and feelings of uncertainty as do they. By four or five years of age, and sometimes even earlier, definite and growing understanding of this similarity of experience in themselves and others is present. At first, the sharing of a loved toy with another is hard. Under the patient guidance of a parent who makes the experience not one of "sacrifice" but one of satisfaction, seeing to it that joint play is more pleasurable than solitary, the child begins to think of others and their satisfactions. Naturally, this kind of consideration is rudimentary and there may be many reversions to a completely "selfish" behavior. One of the mistakes we parents are apt to make is to expect too consistent behavior of an unselfish sort. But growth has begun and we can expect an increasing amount of consideration for the rights and needs of others.

Indeed, the young child craves the chance to take responsibility for the care of others. If mother has a headache or father is very busy and needs quiet, the average child enjoys doing the things that will be helpful—bringing a cool, damp cloth for mother or tiptoeing past the room where dad is working. But again, we must not make the "dose" too heavy. He can refrain from his natural noisy activity and enjoy the idea that he is being helpful. But we should not expect such behavior to continue over a long period.

It is not reasonable, either, to expect that the child who feels insecure, unsure of his place in the affections of the family, or inadequate to what is expected of him, will develop much of consideration in his attitudes and behavior toward others. His own personal concerns are too pressing. His striving to establish himself in his parents' affections, to prove to himself and others that he is adequate, leave little time or effort to think of the other fellow.

**A**NOTHER IMPORTANT but often overlooked fact is that consideration breeds consideration. Those families in which the adults are considerate of the interests and needs of children are the families in which one finds children who are concerned about the well-being of others. Too many of us insist that the child be

thoughtful of us or our friends while at the same time we think it quite all right to interfere with his activities in order to have him do something which could as well be postponed until he has finished with what he is interested in. If we would build up considerate attitudes and considerate behavior in our children, we must be most careful to show consideration for them, and not think that because they are "merely" playing there is no reason why we shouldn't interrupt them.

Up to the present, we have been thinking largely of some of the ways in which consideration for members of one's own family may be developed. Doubtless some of such consideration carries over in the child's relationships to others not in the family. But we must recognize that it is far easier to be friendly to and thoughtful of others who are similar in their appearance, interests, and background.

**A** MORE DIFFICULT QUESTION is raised when we ask how a child can be prevented from developing prejudiced or provincial attitudes toward those whose race, religion, or social and economic status differs from that of his own family and friends. Such a problem is of great importance in America today with so many evidences of growing prejudice and antagonism among those who come from different backgrounds.

To be sure, we cannot fairly place the entire responsibility for the elimination of such conflicts on the family. We must recognize that much of the difficulty is rooted in economic inequalities and that religious bigotry, social differentiation, differences in educational and cultural backgrounds, as well as many other factors, play a potent role in maintaining and promoting intolerance.

But even if all these are given due credit for the unfortunate continuation of blind prejudices and corrosive hatred, it is still true that it is within the family that many children first learn something akin to contempt for those who "don't belong." And it is as true that parents can do much, if they will, to build and strengthen attitudes of fairmindedness, friendliness, and understanding.

**R**ECENTLY, A SMALL GROUP of parents began to collect from their friends and acquaintances instances in which children showed prejudice toward other individuals or groups. At the same time, parents were asked to describe the ways in which attempts were being made in the family to combat prejudice and provincialism as they began to develop in children.

Certain fairly definite conclusions seem to develop out of the preliminary study of the several hundred incidents and descriptions. One of the most striking is that parents who do not want their children to be prejudiced are unwittingly infecting them. The unconscious lift of the eyebrow when persons of certain races are mentioned, the refusal to let children

have playmates who do not meet parental standards, the carelessly dropped remark about the undesirability of individuals who don't "belong," all get in their deadly work.

At the same time, it seems evident that children only slowly learn prejudice and intolerance. Indeed, many parents report that their youngsters have been critical of unsocial attitudes shown toward servants or minority racial groups. It would appear that the nine-year-old is more likely to see through false values than his adolescent brother or sister, who has had more time to become indoctrinated with family and community prejudice.

**T**HOUGH MANY PARENTS believe that there is little they can do to prevent the growth of unfriendliness and prejudice, some are making a real effort to meet the problem.

In one large urban center, a mother is using her Saturdays to introduce children to various foreign restaurants, following the visits with informal discussions about the ways in which these nationalities have contributed to American life. Another family centers much of its social life around contacts with people of many national backgrounds. Still other middle-class families have tried to avoid the development of condescending attitudes toward servants or laborers by providing

opportunities for friendly contacts in the everyday routine of home life. In a few parent-teacher associations, parents from different backgrounds have discussed ways in which they could build up more understanding between themselves as well as between their children.

**U**NFORTUNATELY, one is left with the feeling that after all is said and done the problem has scarcely been touched. Perhaps too much should not be expected when it is realized that many of these prejudices are age-old and others are deeply rooted in present social and economic situations. And yet, one cannot help but become convinced that fathers and mothers in these United States are in a strategic position to make a real contribution to more effective democracy. It is clear that as long as prejudice and hatred, intolerance, or unfriendliness exist as extensively as they do today, little progress in the development of more satisfactory human relationships will be made.

Yes, "cultivation of consideration" might well

serve as the slogan, the keystone of an educational program among parents, as individuals and in organized groups. Our schools need every bit of help we can give in this campaign to save democracy. The attack must be on many fronts. The home sector remains one of the most important.



# "Ideas ARE ON THE Wing"

**F**OR THREE DAYS—August 15, 16, and 17—laymen and educators representative of all phases of American life were assembled at Teachers College, Columbia University, to discuss the question: What is the responsibility of education for the defense and advance of democracy? The implications of this Congress at which men and women studied, worked, and thought together involved the subjects and events not only vital to parents, teachers, and children of our day and hour but vital to the happiness and security of generations to come. The following quotations culled from the addresses presented at the Congress will give our readers a picture of what leaders here and abroad are thinking and saying of the basic problems facing democracy today.

**WILLIAM F. RUSSELL**—The defense against a bad idea is a better idea; the defense against a half truth is a truth; the defense against propaganda is education; and it is in education that democracies must place their trust. We must not keep our people from reading or listening. We must not censor what they see or hear. The good citizen must know. Then we shall not be seduced by the blandishments of the enemy. The good citizen must answer. Then we can tolerate the abuses of freedom of speech. In modern warfare, with the initial campaigns fought over the air waves and in the press, the first line of defense lies in our schools and in other means of education. Our teachers, and not the marines, will be the "first to fight."

**CHARLES A. BEARD**—Knowledge is not enough. Science is not enough. Both may be employed to kill as well as to heal. Accumulated facts, though high as mountains, give us no instruction in human values and the choices of application. It is the humane spirit that points the way to the good life. To reiterate the maxims of this spirit, to restate them in terms of new times, to spread them through education and daily intercourse, to exemplify them in private conduct, to incorporate them in public practice, to cling to them despite our infirmities and hypocrisies—this too is a task of all who fain would make government by the people and for the people endure upon the earth.

**T. V. SMITH**—Democratic determination must be made of sterner stuff than hysteria. Cold-blooded animals are better at surviving the rigorous winter. Rather than alarm, I would if I could superinduce

calmness among us. If we become as excited as our enemies, then we'll beat them to the draw—and all democratic education goes down in the awful avalanche of war. Among other things, therefore, the humane spirit which we wish to cultivate must be education in equanimity.

**JOSIAH STAMP**—I should like to see the day when the educational system of every country would make it a point of honour that it put out no textbook, especially in history or sociology, for its schools and colleges that had not first been passed, as to its factual context, by a committee of scholars on which other countries were in a majority.

**JOHN M. CIECHANOWSKI**—The future of democracy depends on the renewed fervor and idealism with which we educate and inspire our youth to understand and to appreciate its beauty and advantages. We should make the young generation realize that democracy is consistent with all forms of progress, whereas totalitarianism can only result in a humiliating return to barbarism. We must recreate the status and the authority of the family. We must likewise incessantly stress and, above all, ourselves live up to the principles of human equality.

**FRANK P. GRAHAM**—In the basic conception of both democracy and religion all human beings are equal. It is not in the American tradition that all people are identical or have the right to achieve an impossible uniformity. It is, however, in the American dream that, by a wide educational provision for the free development of individual differences

and aptitudes, all should have a more equal opportunity to make the most of their whole and highest personalities and to have a part to the limit of their capacities in the work and life of their community and generation. The higher the individuals climb the higher democracy climbs. The denial of this equality of opportunity is a denial of freedom to millions of individuals to develop their individual differences and their social capacities with consequent losses to the whole personality of each individual and with immeasurable losses to the economic, social, and spiritual progress of all mankind.

MORRIS S. LAZARON—We have come to see that political freedom without economic freedom is often only a pyrrhic victory and that the fate of democracy depends upon an ever greater realization of the prophetic ideals of social justice. A man is really free not only when he can vote but when his job is secure and when he has opportunity for leisure and cultivation.

DOROTHY CANFIELD FISHER—The practice of authority is needed in the years of maturity by the richer, stronger natures of both sexes, for the full development of power. That women in maturity are capable of wisely and competently exercising great authority is shown by their success in directing—not great profit-making enterprises, it is true, but organizations for service as complicated, as great, like hospitals, schools, colleges, social welfare work. Their right to such positions is of vital importance to the nation, *not only to themselves*. Any tendency to lessen such opportunities now open to them should be resisted by all intelligent men as one of the measures for national safety. Every attempt in the modern world to lessen the opportunities for women to grow to complete maturity in the only way open to them in the twentieth century should be instantly resisted—not by feminists, keeping up the old fashioned fight for their “rights,” but by everyone with ordinary sense enough to see in such attempts a stealthy flanking attack on the principles of democracy.

ERNEST BEVIN—The supreme test for democracy may come at any moment. The whole world has been driven, in order to resist aggression, to adopt a war economy. Events move quickly and instead of war breaking out peace may break out, and the combined ability of the great democracies of the world will be needed equally in that event to secure justice, as it would to resist aggression by force. We must not act, when the aggressor has fallen, as though he was still there. Rather must we plant freedom and nurture it.

HENRY SLOANE COFFIN—Liberty which democracy safeguards is always in danger. In every generation it is threatened by enslaving forces—economic, political, and social. The battle for it is never fully won, but always to be won. That battle is a spiritual battle—in the souls of individuals as well as in society. We cannot make a free people out of enslaved souls, nor give souls freedom where civil and economic liberties are denied. In this battle, both inward and outward, the victory belongs to men of faith. Our democracy today confronts hostile ideologies in which their devotees firmly believe. It can survive, and spread the freedom for which it stands, only as our whole nation, and especially the nation of tomorrow, now in school and college, is inspired with the convictions of our religious heritage.

FRED CLARKE—What is the part of the self-governing States of the British Commonwealth in the future play of the forces of history on this planet? In the nature of the case no clear answer can be given. But the forces that will determine the answer are already taking shape, and prominent among them is certainly the growing vision of an adequate citizenship which is now beginning to take effect in the educational programmes of the British Dominions. In weight of wealth and population they may not count for a great deal as against the rest of the world. In quality of citizenship, in practical vision of human possibilities, in the enrichment by new experiment and experience of an old tradition, and in the beneficent use they be able to make of the peculiar ad-

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**E** DUCATION MUST MEAN a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities and to assisting in carrying forward that complex of ideas, acts and institutions which we call civilization. Those spiritual possessions may be variously classified, but they are certainly at least five-fold: the child is entitled to his scientific inheritance, to his literary inheritance, to his esthetic inheritance, to his institutional inheritance and to his religious inheritance. With them all he cannot become a truly educated or a truly cultivated man.

—NICHOLAS MURRAY BUTLER

vantages of strategic position, they will count for much. They are not reprints but new editions, and may yet play the part of saviors and preservers of what may be lost elsewhere.

MORDECAI M. KAPLAN—It should be the special function of democratic education to combat all collective hatreds, fears, and megalomaniacs. Democratic education should seek to eradicate all forms of xenophobia from the texts, teachings, and social spirit in the schools. It should foster loyalty to reason and justice by broadening the study of civics in the secondary schools into the study of democracy, of its implications in all human relationships, and of the dangers against which it must be protected.

LOUIS J. TABER—Rural life has always been a defender of liberty and freedom. The reasons are apparent. The husbandman must work with nature; he must cooperate with his fellows; his whole life must be in harmony with the Divine plan of truth and justice. The farmer in this changing age retains his interest in freedom just as keenly as he did in the simpler day when the republic was founded. Then the whole business of life was the struggle for food, clothing, and shelter. Men and women in every calling felt their relationship to the farm. Modern progress has not changed the fundamental necessities of the race. They all come from the soil.

WINTHROP W. ALDRICH—In a democracy, the rulers of the people are the people themselves. Accordingly, the aim of education in a democracy must be to teach the people to think with discrimination and wisdom, to so instruct them that they are able not only to think but think things through, so that they can distinguish between the sound and the unsound,

between propaganda and education, and between the false and the true. In a democracy, moreover, it must be the aim of education to teach the citizen that he must first of all rule himself, and that in ruling himself he must not forget that every act he performs, in whatever walk of life he may be, affects ultimately every other person in his community.

H. W. PRENTIS, JR.—The blessings of a republican government are not for weaklings. If children have not been taught the rigors of learning, if they have not been taught that nothing worth while can be won without mental and physical effort, they will always evade responsibility in later life. Weak men are the fodder of dictatorships.

JOHN W. STUDEBAKER—The world's democracies can defeat the totalitarian dictators now controlling most of Europe only by the powerful and peaceful weapon of a success story—a story which can penetrate the most skillful censorship. In the same way that the nineteenth-century land of opportunity aroused great hope in the hearts of depressed people and encouraged them to throw off the yoke of feudal monarchy, a twentieth-century demonstration of democratic success will arouse regimented people, encouraging them to break the chains of dictatorship.

WILLIAM F. RUSSELL—Misery will come to those who eat the fruits of dictatorship, for without education their sons will be dupes, without God their sons will be dogs, without hope their sons will be slaves. With heads held high bravely facing the future our sons will be free men, with a firm belief in God our sons will be true men, with the right education our sons will be wise men, able and worthy to enjoy the fruits of democracy.

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**I**DEAS ARE ON THE WING. Science has brought the nations of the world jostling together, and ideas laugh at boundaries. And there are ideas so loaded with dynamite that they may blow systems that appear founded on a rock into fragments. I need not tell you that such ideas are those of Bolshevism and those propagated by the Nazis and the Fascists. No one can foresee what effect they may have on the future of the world: how far they may spread: what their ultimate form may be. But of one thing be clear: they cannot exist within the same boundaries as what you and I understand as democracy. Under such systems there may be good things. The good things should be equally attainable by us. But in totalitarian practice the attainment of what is good is achieved by paying a price we cannot pay. The triumph of these ideas is bought by the suppression of the liberty of the individual human soul, the very life and spirit of the ideas upon which our conception of democracy is based.

—STANLEY BALDWIN

# Citizens in the Making

By EVA MAY LUSE

A HEAD of me on the way to school were two boys deep in earnest discussion. Evidently something important had happened. "Yeah, Jim is a good guy but he didn't use his head," the taller boy was saying. "I told him that he'd have the whole gang against him if he didn't keep his outfit out of the first-graders' playground."

"Sure, I know. But he wasn't there the day we discussed playgrounds. He was out of school a whole week when his mother had pneumonia. You know that. Anyhow, he didn't mean to hit that little Jenks boy. And he didn't really hurt him. He just hit him and that scared the little kid so he started to bawl. Of course the first grade teacher heard about it and she told our teacher. Everyone knows we settled the question of playgrounds the first meeting we had, but Miss Graham couldn't do much of anything but mention it in meeting."

"Well, Miss Graham's plenty smart to let the kids decide what to do after we have all had a chance to talk it over. She knows that what our room agrees on will probably be harder on anyone who breaks a rule than she would be."

"After all, we are supposed to be responsible when we are in the fourth grade. Besides, anyone with common sense ought to know why little kids should have their own place to play in. We know why a rule has to be made. And now the room voted that Jim has gotta stay in every day for four weeks until everybody has had time to get off the school grounds. It serves him right. But it's too bad, because we needed him for that tug o' war we're going to have with the fifth grade pretty soon."

I COULD UNDERSTAND what the boys were talking about when I visited the fourth grade room the next morning and found that the day always began with a meeting of the Citizens Club. The president of the group was in charge. The secretary was reading the minutes. They ran as follows:

"The regular meeting of the fourth grade was called to order by the president on January 30, 1939. The minutes of the previous meeting were read by the secretary and approved. The business of the meeting was to elect a pencil sharpening committee. Jean and Louise were elected. The next business was to choose someone to tell stories about Lincoln next week. The most of the business was about the boys' rest room and how to take care of it. Don and Bert were elected

captains to look after it. Ray gave a current event about a baby panda. It was moved and seconded to give suggestions to the bulletin board committee. Junior said that the papers on the board were not cut straight. Vivian said that they did not balance. Edna made an announcement about lost gym shoes. These are the things we can do to keep the room neat: pick up paper from the floor, leave gum at home, keep our feet out of the aisle. Fred moves that the fourth grade should not write on sidewalks. A motion was made to adjourn. The meeting was adjourned."

The fourth grade continued to conduct the meeting very formally. The minutes as read by the secretary were approved. The president asked for announcements. One little girl said that she had found a mitten. A boy showed a turtle that he had been given. A boy told of a dog he had received for his birthday. The president asked the committee on team work to report. The committee chairman gave the report. He read: "The way we can work together is to put scissors in their places and to stop playing with paper and not to talk when someone else is talking." Thomas moved to add to the report "and not to read books while the meeting is going on." The motion was passed. Jane moved to add "not to run in the hall," but it was voted down as not being related to team work.

THIS MEETING of the Citizens Club each morning made up the "opening exercises" for the grade. Current events, announcements about lost and found articles, the display of pictures, books, presents, and so on, the telling of anecdotes, the review of a story or the reading of a poem filled the time; but frequently the "business of the meeting" had to do with behavior in the classroom, in the rest room, in the halls, on the playground, or on the way home from school. The teacher or a pupil would introduce the question, and there was free discussion as to the desirability of making certain regulations about talking, riding bicycles on the walk, cleaning shoes on the door mat, using each other's pencils, and the like. Children understood why it was necessary to obey rules and meted out punishment to lawbreakers after discussion in the meeting. While the teacher was not conspicuous, she was always ready with suggestions and advice when called upon. The children considered problems seriously and used surprisingly good judgment in dealing with them.

If adults are to take an interest in public questions and in the making and enforcement of laws, and if

they are to avoid propaganda and intelligently make up their own minds, the fourth grade is none too early to begin the process. Attitudes and habits are established in the elementary school, and interest in the welfare of one's community and country is by no means an exception.

**B**EHAVIOR IS DETERMINED by personal standards of value. Those things which a person feels to be most worthwhile are the things which control his actions. To help a child to learn to want to do what he should do is a big responsibility for parents and teachers. If children discuss and make regulations for their own conduct, they will see the reasonableness of certain requirements and be willing to obey them. The conventions of society, habits which contribute to health and safety, virtues such as industry, honesty, and thrift, attitudes of friendliness, cooperativeness, and respect for law—all are developed in life situations. As one superintendent has put it, "Citizenship is a quality of every act in the daily conduct of life. It must be made to function at all times. A wide cooperative spirit must be built up to include school companions, parents, neighbors, and the public in general."

These principles are widely recognized. But how widely are they acted upon? A committee which a few years ago conducted an investigation of racketeering and crime reported that most criminal careers begin in childhood, that the largest groups are eighteen and nineteen years of age, and that the average age of the prison population is twenty-three years. The American Youth Commission found that of 7,000 boys interviewed thirteen percent spent their leisure time in loafing. Only five percent of 600 boys studied by a criminal justice commission had any supervised recreational activities. One is reminded by facts like these of the kind of work that the devil finds for idle hands to do.

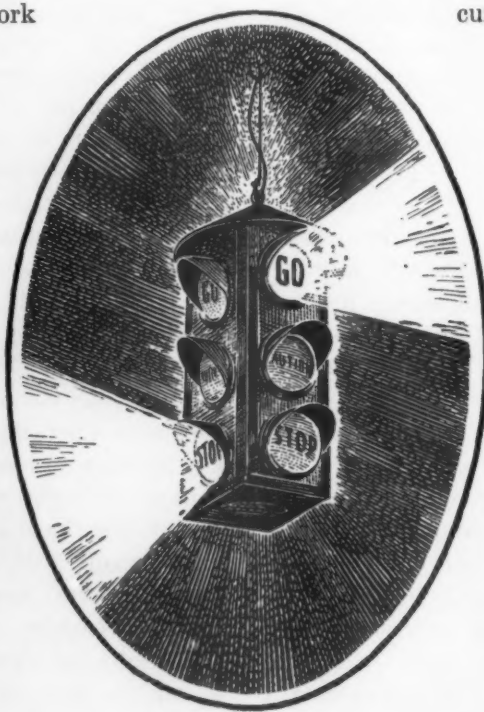
But there is a brighter side to the picture. For there are communities that are alive to their opportunities. One county superintendent succeeded, some twenty-five years ago, in organizing a Young Citizens League of school pupils. Today in that state there is a Citizenship League which enrolls 95,000 rural school pupils. This active group has fostered campaigns for fire prevention, for safe driving, for music and art appreciation, for improving school grounds and libraries, and for eradicating the barberry bush which causes black rust. The members of this league pledge

themselves "to do something each day to improve the standards of the school and community and to promote better citizenship."

Everywhere schools, churches, and clubs are offering young people opportunities for growth in citizenship. Educational, patriotic, and religious groups sponsor organizations. Teachers promote dramatic, literary, musical, journalistic, and civic clubs. They foster interests in radio, photography, creative writing, and athletics. They encourage the Hi-Y, the Girl Reserves, the Girls' Athletic Association, and the Junior Women's Club Auxiliary and cooperate with adult groups interested in this matter of making good citizens. This interest helps not only young people but their elders in keeping in touch with rapidly changing social problems. A nervous relative wrote to the air pilot who was teaching a young man to fly, "Please have Harold drive his airplane slowly and keep close to the ground." Keeping close to the ground may be poor procedure for fliers; but it is strongly recommended for those whose business it is to pilot the young. Attitudes that make for a better understanding of problems and a clearer idea of civic responsibilities are highly important.

**P**ROBABLY NO DEVICE has contributed more toward stimulating interest in public questions than the forum. In the schoolroom it is known as the "socialized recitation" or "class discussion." It covers current problems and involves a free expression by members of the group, questions being addressed to the speaker or to someone in the audience. The preparation of special speakers, debaters, or members of a panel, holds the discussion to definite topics and prevents idle talking and waste of time. For many years regular classroom work has emphasized

current social problems, but recently school forum programs have become popular, particularly in highschools. The success of these forums and the eagerness to have them continued indicate their value in interesting young people in social problems. Education is primarily for the attainment of more useful citizenship. As parents and teachers we need to begin early in the elementary school to use daily activities, assemblies, forums, and all other opportunities to awaken and foster social interests and attitudes of cooperation. As civic virtues develop gradually out of living situations, children will grow into better citizens and make a better world than the one in which we are living.



# When Children Fail to Tell the Truth

By EDITH M. SUNDERLIN

**“W**ELL, Son, what have you been doing today?” asked a father of his four-year-old. “Shooting tigers,” was the prompt answer of the curly-haired boy who had just come into the living room, slamming the screen door behind him. His cheeks were rosy, his eyes were bright, reflecting the excitement of the last few minutes’ play. He was wearing a cowboy hat and a leather belt with a toy gun tucked into it.

Father put down his paper and looked crossly at his son. When he spoke his voice was stern. “There you go, lying again. You have never seen a tiger and you know it,” and so on and on. As he talked, his son’s face darkened. He seemed to become more determined that that was exactly what he had been doing. But in the end he had to admit, very tearfully, that he had only been playing at shooting tigers.

I can imagine that I hear some of you saying, “Why, how perfectly silly. Of course the boy wasn’t lying.” Others may say, “My boy or girl tells just the same kind of stories and I can’t seem to get him to realize why he shouldn’t tell such tales and why he should tell things as they really happen. He can’t seem to understand the difference between the fanciful and the real.” Or perhaps some of you are saying, “I wish my boy had that kind of an imagination.” And some of you will say, “I don’t see why children tell such tales.”

It would seem, then, that the adult attitude toward the stories the young child tells has much to do with whether or not the stories are dubbed “lies.”

If we look up the term “lying” in our dictionary we will find something like this as a definition: “avoiding the truth with consciousness and intention.” We seldom find a child between the ages of two and four who tells stories that can be called lies.

It is difficult for the young child to distinguish between the real and the unreal. We all agree that it is necessary, even though difficult, for him to make such a distinction if he is to adjust satisfactorily to the world in which he lives. I believe that the inability

of a young child to make this distinction is the cause of most of the so-called “lies” of children in the pre-school years. Children at about four years of age and thereafter, one probably will discover, often tell tales with little truth in them. Whether or not the child continues telling such tales when asked for the truth is dependent entirely upon the adult’s attitude toward the tales. The problem of the adult is to help the child to see when he is to use his imagination and when he is to suppress it.

We ourselves do many things to encourage our children to use their imaginations. We tell them fanciful stories such as “Little Black Sambo” and “The Three Bears.” We make these tales seem very vivid to them. By our dramatization of such stories, by our voices, and by our realistic gestures the children see the tiger coming toward little Black Sambo and experience the fear that he experienced.

Aside from these stories we supply playthings for them which encourage them to play the game of make-believe. Trucks, blocks, dolls, all encourage them to play that they are other than the people they really are, doing things that others might be doing.

In our nursery school this fall our four-year-olds became interested in the coal business. During block-building we noticed trucks being loaded with small wooden cubes and then being dumped into block houses. We took the children to visit a coal yard where they saw the coal loaded into a truck by the automatic loader. Then they saw it weighed and unloaded. The coal dealer gave us some coal to take back to nursery school, where we built a fire in the fireplace with it. This experience provoked many questions. “Where does coal come from?” “How do we get it from the ground?”

Soon the shovels became the favorite piece of play equipment. A group of three- and four-year-olds set out to dig for coal. Large shovels full of dirt—for the time being, coal—were carried up ladders and dumped down inclined planks to the box below. Denny, a four-year-old boy, began wearing a corduroy cap, which very

**L**IE is an ugly word; children have been punished for using it. Lying is an ugly thing; children have been punished for doing it. But do we help our children to tell the truth? It can be done—by the time-honored method of precept backed by example. But the precept must be molded and applied with imagination. And imagination, for most of us, is a rare gift.

much resembled a miner's cap. One day there was a great commotion in the "mine." Small voices were raised in contradiction, and I discovered that Dennis had said to Bobbie, "Don't bump my cap, you'll put my light out." Bobbie had come right back with "You haven't got a light," and so there was a great argument. I needed to help Bobbie to see that Denny was only "playing" he had a light before there was peace again. Then came cooperation. All the children digging in the mines had lights. Some were on their coats, some were on their shovels, some were on their trousers. It took a picture of a miner with his light on his cap to clarify the children's thinking.

We enter into children's play in this way because we know how important it is for a person to have a good imagination. He is a more interesting person, he is more creative, he has better ideas about many things, than the person who does not imagine. But we can't let this imagination grow and grow until it controls all the child's thoughts. He needs to face life as it really is, meet situations in life as a real live person, not as an imaginary character.

Sometimes a so-called untruth of a preschool child comes wholly from a misunderstanding. Jerry and Joan had taken a ride into the country with Uncle Dick. When they returned, two-and-one-half-year-old Joan told her mother, "We saw a tractor." Five-year-old Jerry instantly contradicted her, "We did not," and Uncle Dick also said, "No, we didn't see a tractor." However, Joan could not be convinced. A few days later when taking a ride, her mother noticed that every horse they saw Joan was calling a tractor. Through a misunderstanding Joan had made the wrong association and she had been perfectly sure and truthful, of course, when she told her mother that she had seen a tractor while riding with Uncle Dick.

**T**HE FEAR OF PUNISHMENT often causes a child to tell a lie. So often adults make a punishment far too severe for the offense. One must be sure that satisfaction comes from telling the truth, if the truth is to be told.

Those of you who have been embarrassed by your three-year-old telling an acquaintance of yours, "I



don't like your hat," may feel very strongly that there is a place for the "social lie." And you are right. Did you ever see the play *Nothing but the Truth*? The young gentleman in it makes us realize that it would be impossible for us to get along with other people if we didn't tell a few falsehoods. Well then, what can we do? I know of one mother who explained to her little girl that we don't say things to people that would hurt their feelings. By making it plain to the child that she wouldn't like it if her playmate said to her "I don't want to play with you," the mother was able to show the child that sometimes it was necessary for her to play with children even when she didn't want to.

Sometimes a child lies merely to obtain something for himself. Betsy and Billy are playing in the sand pile. Betsy grabs a scoop from Billy. Mother comes to see what the crying is about and Betsy insists, "I had it first." The child is an egoist; he feels that his wants and needs must be satisfied. It is the all-important thing to him. We must help him to see that he needs to consider others. In a study made by Sargent at Northwestern University it was brought out that parents of truthful children believe more implicitly in the importance of example than the parents of untruthful children.

**I**N A RECENT BOOK John Morgan defines untruthfulness as "merely a symptom of maladjustment of some sort." I am reminded of two children I once knew. Betty was six years old and Charlene was four and one-half years—a kindergarten child. Betty had been very successful in her first year of school (if grades on her report card can be used as criteria for success), and always was praised for her excellent marks. Fond relatives were told of her achievements, consequently she was in the limelight much of the time. Soon the mother discovered that Charlene was telling all sorts of weird tales of things that happened at school. Upon checking with the teacher, of course, she discovered that these stories were a product of the imagination. This mother was a wise one and set about to discover the reason for such story-telling. Which brings us to the first point to be considered in dealing with children who are inclined to tell untruths,

namely, discover the motive. As soon as the family changed their ways and saw to it that Charlene received as much attention as Betty, Charlene didn't tell her stories any more.

**I**T IS IMPORTANT to realize that a preschool child needs help in learning to tell the truth. If you would be helpful, set an example for him.

Listen for a moment to one side of a telephone conversation. "I have such a headache tonight, Eleanor. Could we postpone our bridge until another night? I'm so sorry, but I just couldn't get through the game." The telephone receiver clicks. The woman turns to her husband and says, "Now you can call Bill and Betty to come over and we can have a good game. It annoys me so to listen to Eleanor's chatter when we play with her and Bob." Do you think it surprising that the next week when Aunt Dora is visiting in the home, four-year-old Janet dawdles at breakfast and says her stomach hurts. So mother doesn't send her to nursery school. Is it surprising that about ten o'clock Janet is begging to go down town with Aunt Dora? She prefers Aunt Dora's company to that of the nursery school children on that particular day, just as her mother preferred Bill's and Betty's company to that of Eleanor and Bob the week before.

Don't ask questions that encourage the child to give a false answer. You notice that the cookies you had planned to have for lunch are all gone. Your first impulse is to say, "Jimmy, did you eat those cookies?" Your tone of voice, your facial expression, your whole manner, convey to Jimmy that he had better say "No." So Jimmy says "No." You are quite sure he ate the cookies, so an unpleasant scene follows because Jimmy has told a lie. This scene might have been avoided had you said, "Jimmy, I wish you hadn't taken those cookies this morning. I wanted them for lunch. Next time you and your friends want something to eat, come to me and I'll find something for you." Jimmy wouldn't be so likely to deny this kind of accusation.

**T**HIS BRINGS US to the next point: Don't accuse a child of an untruth until you have made an investiga-

tion and know that he is wrong. Have confidence in him until you are sure that he is not worthy of your confidence. Nothing will make him want to tell the truth so much as knowing that you expect him to tell the truth and that you believe what he tells you.

Let a child suffer the consequences of his untruth. If the little Janet I spoke of a while ago had been put to bed when she said she wasn't feeling well, she would have missed out on the good time with Aunt Dora as well as a pleasant day at nursery school. I knew a mother who carried out this treatment in just such a way and the girl never pretended she was ill again.

Keep the temptation for telling untruths at the minimum. Do not be careless about leaving money where the child can get it. There is a great temptation, when the child sees money, to pick it up and run to the nearby store for a stick of candy.

See that the child rights the wrong that has been done by his untruthfulness. For example, if you find after a quiet investigation that Sally really did buy a package of gum with that nickel you left on the desk, Sally should be made to give you a nickel from her next allowance or from her savings bank.

**D**O NOT FORCE an untruth from the child. How many times have you seen a child forced to say "I'm sorry" for a misdeed? I've seen it done many times when the mother has known and the child has known that he wasn't really sorry. Far better for Elizabeth's mother to say to Paul's mother when Elizabeth pulled Paul's hair, "I'm sorry this happened," than to force Elizabeth to say "I'm sorry."

Suggestions could be multiplied. But the most important things to remember are these: set an example for the child to follow; refrain from asking questions that will encourage a false answer; make no false accusations; let a child suffer the consequences of his untruth; keep unnecessary temptation from him; see that the child rights any wrong that has been done by his untruth; do not force an untruth from a child; encourage him to make accurate reports of happenings. If parents and teachers would follow these suggestions, they would have fewer problems with "untruthful" children.

# Parent-Teacher



**T**HIS is the first of a series of discussions designed to promote a better understanding of the meaning and scope of parent-teacher work. Light thrown upon the past often serves to illuminate the present and to show where the paths of the future may lie. So it is hoped that in answering the question "Whence have we come?" these articles may give substantial aid in answering for the local association the all-important question "Which way shall we go?"

**T**HE parent-teacher organization, today numbering over two million adults, faces a new and difficult task—new, because youth in a modern world has new problems and new situations to meet; difficult, because of the sharp demands made by our present social and economic life. If parents and teachers are to keep up with the tempo of present-day living they must revise and bring up to date their modes of dealing with the rising generation. This is essential; for only by so doing can they give to childhood and youth the finest education, the wisest training, the largest opportunity.

It is apparent to everyone that we face today serious questions, serious realities, none of which can be ignored. And it is equally apparent that there is no problem which more vitally concerns parents and teachers than the problem of youth. Nowhere is united action more necessary. The parent-teacher association is sensitive to the conditions that have brought about our present social confusion and wide-spread distress. It recognizes its power and its responsibility for accomplishing tangible results in the education of young people, since it is to these young people that society looks to bring order out of chaos, rest out of unrest, straight thinking out of crooked.

To fit the oncoming generation for a life in which they must inevitably participate—this is the impelling

## Projects and Purposes

purpose of the parent-teacher program. It is to this task that the parent-teacher association today turns its earnest attention. Today's test of achievement for the parent-teacher organization is its ability to respond intelligently and purposefully to all the demands of a new citizenship for a new day. In so doing, it is discovering that at certain points a new emphasis, a greater awareness of social needs, is demanded. It is the purpose of these articles to restate and review the scope of parent-teacher work in terms of our modern-day needs—to indicate the nature and place of the whole scheme of parent-teacher activity in terms of new situations, new concepts, new implications for living.

It is the way of humankind to accept without a great deal of thought any institution with which we are familiar. But sometimes a reflective mood seizes us; and when it does, one of our first questions has to do with beginnings. How, we ask, did this thing begin, and when? How *did* the major activities of the parent-teacher association get started? And then come the questions in regard to further development. How does it happen that such subjects as art, visual education, music, recreation, homemaking and the rest have been selected as suitable for parent-teacher concern? Are these subjects distinct each from the other? Do they fall into loosely arranged divisions, or is there a common element, a fundamental purpose which unites them all?

To answer these questions we go back to the beginning and review the paths by which the movement has traveled toward its present program. All of our present projects, our multitudes of committee activities have grown out of the past and their growth is conditioned by the depth of their roots. We find that the parent-teacher program is not just a piece of patchwork—it has a definite pattern. In an endeavor to understand the development of that pattern we glean what we can from written records and oral tradition. We look at our yesterdays, and from them we attempt to learn something of the story of our projects and purposes.

**A**CTIVITIES, it need hardly be said, grow out of objects and aims. The more clearly defined are the purposes for whose fulfillment an organization is striving, and

the more persistently these are stressed during the course of its development, the more distinct will be the pattern of its program. The purposes of the founders are therefore of considerable interest. They are found in the code of rules drawn up and presented to the Board of Managers at a meeting held in the spring of 1897, just two months after the historic triumph of the First National Congress of Mothers.

The object of this association shall be to promote conference on the part of parents concerning questions most vital to the welfare of their children, the manifest interests of the home, and in general, the elevation of mankind.

Annual meetings will be held at which the best thoughts may be presented upon all subjects bearing upon the broader and higher physical and mental, as well as on the spiritual training of the young. This association purposes to inculcate love of humanity, love of country, to encourage closer relations between home influences and school life, to promote kindergarten principles from cradle to college, to seek to create in all those characteristics which shall elevate and ennoble: In short, to work for life development from the standards of knowledge, with peace and harmony.

In these pioneering days of a movement designed to be national in scope, attention was concentrated heavily upon problems of organization, promotion, and management. The chosen method of carrying out the work of the new organization was by the designation of special duties and activities and the consequent creation of committees. This is reflected in the list of committees mentioned in that first code of rules. The article defining the duties of the Board reads as follows: "The Board of Managers shall consist of seventeen members, that is, the President, five Vice Presidents, Secretary, Treasurer, and chairman of arrangements, executive, entertainment, finance, literature, press, reception, resolutions, and transportation committees. Members of the committees shall be elected at the annual meetings by the Board, but shall not be members of it." Following this statement the duties of committee members are set forth with clarity and precision.

Lest it be assumed that it was a comparatively easy task to secure individuals to serve on these committees, the following is quoted from the report of a corresponding secretary whose lot it was to notify the nominees of their appointment. Again and again, she writes, such notification met the response from busy workers "My time is already pledged;" and from still others such words as these: "Pray have me excused"; "I go a-summering"; or "I have bought me a house, and I must needs keep house in it," or "My hopes of leisure are dead, and I must needs go and bury them." Yet it is with great pride that the secretary reports that the committees published on the program of the Second Annual Convention represent the best brain and heart and culture of America.

But what of the program of year-round activities which would seem to have been "indicated" by the announced objects of the new national organization? While in the very early days the leaders and officers of the National Congress undertook to provide a fund of inspiration through the highly important annual meeting, the specific means by which the general purposes were to be carried out were largely determined by the individual mothers' clubs and circles which were being formed rapidly all over the country. Apparently the earliest of what are now called "subject committees" as distinguished from "organization committees" was the Literature committee. It was thought important that mothers should be provided with lists of books suitable for children's reading at various ages, and that publications and periodicals of all sorts relating to the work of the Congress should be on file in a central office. It is a matter of record that people of distinction in their professional fields gave their earnest cooperation in this effort to meet a patent need.

FROM THE START the Congress was community-minded. It was not enough that individual mothers should be taught how to care for individual children; there were other deep concerns to hold the attention of all mothers. There was the evil of child labor; there was the problem of the delinquent, the defective, the dependent. These distinctly social problems which could not be solved without the enactment of suitable laws, were made the concern of committee on Child Labor and Legislation within the first five years of the Congress's existence. The specific problems of delinquent, defective, and dependent children were studied by a committee in 1903, and a recommendation was made that classes be established for the training of probation officers and all persons to be placed in charge of such children—perhaps in the summer schools of leading universities. The year 1908 records the creation of a department of the Juvenile Court, a Civic Betterment department, an International committee, and—at the urgent request from the rural districts—a Good Roads and School Improvements committee—all excellent evidence that the Congress of Mothers was thinking in social and broadly humanitarian terms.

It is clear that the leaders in this movement realized early that if a far-flung membership was to be imbued with the great ideals for which it stood, the printed word must be used to advantage no less than the spoken. At a Board meeting in 1900, three years after the founding of the Congress, it was voted to replace the annual Proceedings volume with a Quarterly Report, which should contain not only the papers read at conventions but news items from the states, committee reports, and other relevant matter; also to prepare six reading course leaflets to be used for discussion groups. By 1906 plans had been matured for the publishing of

a magazine. It is in these proceedings and reports as well as from the magazine that the story of the committee work of the National Congress is found.

The committee reports of 1906 give an interesting picture of what was going on in various fields of Congress work. The chairman of the committee on Child Labor reports that three bills under consideration by a Senate committee touch upon the welfare of mothers and children and should be endorsed by the Congress. It is done. The Finance committee is enlarged—by adding several women who it is hoped will pledge themselves to try to raise from fifty to one hundred dollars each during the year, for the work of the Congress. The Press committee gives a report of work which is pronounced excellent. The Legislative committee is enlarged, as is also the Education committee. The committee on Household Economics makes the suggestion that in the individual circles the Domestic Science committee work for at least one scholarship to be given to some person who would value and use a domestic science training. A special committee on the magazine project submits bids from printers and is authorized to begin publishing within a month. And, finally, a special committee is appointed to revise the bylaws!

**E**IGHT YEARS LATER, in 1914, the list of committees reporting upon the fruit of their labors is somewhat longer. The subjects were these: children's book list, child labor, country life, legislation, parent-teacher, publicity, kindergarten, playground, juvenile court, and loan papers. These loan papers, it may be assumed, were the forerunner of directed study courses, a sort of circulating library, Congress-made for Congress members.

Vision widened and membership grew. While basic aims did not change, new channels of service to childhood were constantly opened. Accordingly the program of parent-teacher activity became more and more diversified and the list of committee subjects became longer and longer. A notable development of 1925 was the reorganization of the standing committees into six departments, organization, extension, education, public welfare, home service, health, each consisting of a group of committees. Here was undoubtedly the first attempt to construct a logical and practical system, a functional scheme, which should fairly represent the Congress' ideal of coherent effort toward its goal.

*Organization*—Child Welfare Day, Child Welfare Magazine, Literature, Membership, Publicity

*Extension*—P.-T. A. in Colleges, P.-T. A. in High Schools, P.-T. A. in Grade Schools, Recreation, Safety

*Education*—Art, Humane Education, Illiteracy, Kindergarten Extension, Music, School Education, Students' Loan Fund, Pre-School Circles, P.-T. A. in Churches, Study Circles

*Public Welfare*—American Citizenship, Juvenile Protection, Legislation, Motion Pictures

*Home Service*—Children's Reading, Home Economics, Home Education, Social Standards, Standards in Literature, Thrift

*Health*—Child Hygiene, Physical Education, Social Hygiene

In another dozen years these departments were discontinued and the Congress has today a list of thirty standing committees. But this does not indicate that this mode of organization was not a forward step, nor does it mean that the work has gone backward. It is in the nature of a democratic organization to be responsive to influences arising both within the group and without. A new emphasis in public education, the opening up of a new field of science, the founding of a new national organization—any one of these and other current happenings may lead to the establishment or to the abandonment of a parent-teacher community project. In order to meet changing demands, a constant reorganization must be carried on, as the slow elimination of outworn knowledge takes place or certain fields of knowledge are integrated into larger units. For example we have today a committee on Mental Hygiene established in 1926. When the Congress was founded thirty years earlier that field of scientific knowledge had not yet been marked off and tilled. In the early days there was a national committee concerned with kindergartens. Today while individual communities are still concerned with their establishment and maintenance kindergartens are generally recognized as a part of public school systems; those whose interest is in the very young child are today talking about the preschool child, using a term not commonly heard until recent years.

**T**HUS IT IS EVIDENT that there has been—that there still is—a pattern. As an individual has memories—among them some regrets—so has the parent-teacher organization its memories, some few of them of chances lost or of paths unfollowed. But haphazard its life course has not been. The objects have been reconsidered, reinterpreted, rephrased again and again; but basic aims remain the same—the welfare of children; the enlightenment of those who care for them. So “reminiscing with a purpose” may be a wholesome and an inspiring enterprise. It is with this thought that the magazine presents this series of articles on “Parent-Teacher Projects and Purposes.” As one project and committee subject after another is brought into the light, we shall see more clearly the broad field of the entire parent-teacher program; we shall know more of its strength and its range; we shall recognize its weaknesses and learn how to correct them; we shall increasingly appreciate its resourcefulness, its strength, and its power for good in our democracy.

# Books

## In

# Review



*PURSLANE.* By *Bernice Kelly Harris.* University of North Carolina Press. 1939. 324 pages. \$2.50.

**B**ERNICE HARRIS is one of North Carolina's better known folk play writers, but she will be remembered by Tarheels for long years to come for her fictionalized biography of East Carolina tobacco-growing farmers. The novel has its setting at about the turn of the century, but Mrs. Harris' characters have far more in common with rural folk of the Southeast today than most of the demoralized characters of contemporary fiction writers. It should help to dispel the Faulkner and Caldwell illusion for the general reader and should have special significance for all people who understand a way of living and a way of thinking born of an agricultural economic and social existence. Incidentally, and perhaps significantly, it refutes once and for all the stock criticism of the university press that it publishes nothing more nourishing than Ph. D. theses on the cotton content of woolen undershirts or the technique of dishwashing. Such criticism is certainly not relevant to the University of North Carolina Press publications. Its first venture into the field of the novel may not have the popular appeal of a best seller, but *Purslane* is a top-notch story, and it has tangible though indirect bearing on contemporary rural problems.

"Purslane ('pusley')" according to the author, "is an annual used sometimes as a pot herb and for salads. Found everywhere, always underfoot, it is considered a weed by some, yet it has distinctive quality, a flavor that sets it apart." In the setting of this novel, it has its application to the Fullers and their kinsfolk who are just "common pusley" to their rich land-owning neighbors. Such plot as there is evolves around this theme—quiet, sensitive Calvin thwarted in his love for beautiful Milly by her parents, who consider the youth an uncouth young fellow. Even though the plot is slight and unforgivably melodramatic in its tragic closing chapters, there are passages in the author's unfolding of the love story which are exquisitely and delicately drawn:

"Somewhere within was Milly. The silver tray, the cut glass sparkling in the gaslight, the white palings around the well-kept yard, the brief glimpse of velvet rugs when the door was opened, of handsomely papered walls—all these shut him out so definitely that Calvin wished he had gone back home through the woods alone.

"Milly, standing at her window upstairs, almost cried out across the darkness as she saw the hunters turn into the field. At the gate there had been one to whom she had called wordlessly, who was touching her across the moonlight, to whom she was pouring out her heart.

"'Oh Calvin, don't hide. I love you ragged, tired from the hunt, dirty from the plowed ground—any way you are. Let me rest you, let me rock you, let me rub the tiredness away, let me wash your feet, let me, let me—anything—just let me, let me—' Her tenderness was so tangibly pulsating, their closeness so real, their union so much surer than flesh that it was like taking sacrament at church; she had touched something deeper than she understood."

**T**HE SIGNIFICANT THING about *Purslane*, however, is not the pathetic love of two young people thwarted by money and class-consciousness, but the events which shape the lives and characters of the Fullers of Pate's Siding. Dealing as it does with the effortless daily life of North Carolina farmers, neither rich nor poverty-stricken, aristocratic nor uncouth, the author creates the impression that there is a broader implication here, one which lifts the story from parochial limits to regional boundaries. As one North Carolinian has said, "It tends to elucidate a mode and method of living not understood by those living in any other part of the country." It describes a people whom the general public does not understand and who in novel form have never been so skillfully portrayed before. The Pate's Siding folk, their religious fervor and super-

stitutions, their weddings, births, corn huskings, speech dialect, foods, herbal remedies, coon hunts, "con-furnces," box suppers, squabbles over who shall board the teacher or preacher, jokes and tragedies, are memorable because Mrs. Harris writes about them sensitively and honestly. Even the most prosaic events in the lives of these people have intensity and drama for the reader.

—GUY R. LYLE

**CLINICAL PSYCHOLOGY.** By *C. M. Louttit*. Harper & Brothers, New York and London. 1936. 695 pages.

**I**NTELLIGENT parents interested in the applications of psychology to the rearing of children often find it difficult to locate books and articles which give them what they want. Either the references are too technical and involved or they consist of dogmatic advice which must be accepted on faith. Louttit has succeeded in writing a book which avoids both of these pitfalls and gives a clear picture of the symptoms, causes, and recommended treatment of the various types of behavior problems likely to be encountered in dealing with children.

The book should have been called "Clinical Psychology of Childhood." It was written by a practising clinical psychologist whose experience has embraced university teaching, research, and work with patients referred to him from a large children's hospital, from private practice, and from schools. His training and point of view are those of a psychologist, but he has had the benefit of considerable contact with members

of the medical profession whose principal interest is in the disorders of childhood. The proper care of children with personality, developmental, or behavior disorders must usually be a cooperative undertaking involving members of several different professions, and the necessity for this cooperation is stressed throughout.

**T**HE COMMON TYPES of psychological disorder are described and the genesis of these disorders is outlined. The principles underlying the treatment and handling of these patients are discussed, and many actual cases are set forth. The importance of an individual approach to each patient, with all possible information at hand, is emphasized. Particular stress is laid upon the necessity for considering the patient as a whole, with all his family, neighborhood, and school background, along with his physical condition. No short cuts are suggested, no new theories are advanced, and no fads are advocated. The vital importance of common sense in dealing with these troubled people is clearly brought out, and much common sense has entered into the writing of the book.

The author has assembled material not usually found in textbooks, and previously available only in scattered journals. Louttit avoids the armchair philosophizing so characteristic of writers in the field of mental hygiene, and sticks to the objective evidence. It is the type of book you will want to consult frequently and use as a handbook as problems arise. It is so organized that you can readily turn to the section dealing with any type of behavior disorder and learn the possible causes and desirable treatment.

—MITCHELL DREESE

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A GREAT BOOK is one that has been read by the greatest number of persons—not from week to week, but from year to year and from age to age.

A GREAT BOOK raises questions about the great themes in human thought—questions, for instance, concerning number and measurement, matter and form, ultimate substance, tragedy, and God, questions on whose constant cultivation hang the issues of orthodoxy, heresy, and freedom which are always with us.

A GREAT BOOK must be a work of fine art—it must have an immediate intelligibility and style which will excite and discipline the ordinary mind by its form alone.

A GREAT BOOK must be a masterpiece of the liberal arts, a work whose author was or is a master of thought and imagination, whose writing has been faithful to the ends of these arts.

—STRINGFELLOW BARR

# Parent-Teacher Study Course for 1939-1940

## AMERICAN YOUTH

THE many problems of youth in the modern world and the consequent attempts to solve these problems on the part of both home and school have awakened parents and teachers as never before to the role of youth in our democratic society. It is, therefore, the purpose of the parent-teacher study course for 1939-1940, outlined and directed by Dr. Ada Hart Arlitt of the committee on Parent Education for the National Congress of Parents and Teachers, to present the facts concerning modern youth—his interests, attitudes, abilities, and personal characteristics. The thoughts and feelings of American young people today will have much to do with the course of American history tomorrow, and what they think and feel will not be greatly influenced by what parents and teachers say to them. What they learn from their own experience in their daily lives will mean more than anything we try to tell them. And it is to what they actually experience that parents and teachers must contribute if they are to help them over these difficult years.

### Sing a Song of Sixpence

By ROY A. BURKHART  
(See Page 13)

#### I. Pertinent Points

1. Learning the use of money is only a part of the larger education in earning, sharing, and giving. To teach the use of money apart from general responsibility for the welfare of the family is to lose a real opportunity in training for family life.
2. While money is an essential part of the life of modern youth it is well to emphasize the fact that it is never a substitute for character or for any of the other values that make for worthwhile living.
3. No matter what the economic station of the family, its goal should be the production of citizens who can make a real contribution to the world in which they live.

#### II. Questions to Promote Discussion

1. How far should the family budget be planned by the highschool and college boy and girl? Should the family finances be discussed with them fully or only in part?
2. Should highschool graduates be required to support themselves immediately after graduation? If not, how long should the family be required to contribute to their support?
3. Are part-time jobs wise during the highschool and college years?
4. How far should part-time jobs be expected to supplement the family budget?
5. What are some of the new needs for and attitudes toward money?

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## ANNOUNCEMENT

- THE study course article, "Sing a Song of Sixpence," for use at the October meeting of parent-teacher study groups, appears in this issue. The October issue will carry the article, "Mary, Mary, Quite Contrary" for the November meeting. Throughout the year each month's issue will contain the study course material for the following month. This procedure will provide greater opportunity for securing supplementary material and otherwise developing the topic and the method of its presentation.

# Our Contributors

ALEXANDER J. STODDARD began his interesting career as a teacher in the rural schools. Subsequently, he became a principal and then superintendent, attaining the distinction in 1933 of being president of the Department of Superintendence of the National Education Association. Today Dr. Stoddard is superintendent of schools in Philadelphia and chairman of the Educational Policies Commission. His devotion to the ideals of teaching and his ardent work in their behalf has made him an outstanding figure in the educational world.

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ROBERT P. TRISTRAM COFFIN is best known to American readers for his poetry, which includes some of the most beautiful lyrics of our day. Parent-teacher readers will remember him more intimately as the author of "Springs on the Mountain" and "Friends and Neighbors," in which he shared with us the treasures and beauty of his recollections and memories. This month Dr. Coffin comes to us again in an article rich in human appeal and keen in observation.

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Instructor in child development at Iowa State College since 1934, EDITH M. SUNDERLIN has done a great deal to provide parents with information about childhood problems and to lay the foundations of a critically appreciative interest in these problems. It is noteworthy that Miss Sunderlin has worked with children of various age levels—infancy, childhood, and adolescence—and writes with facility of the whole child.

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A native Kentuckian, A. L. CRABB has served as elementary principal in Louisiana, in Paducah and Louisville, Kentucky, and later in the Teachers College at Bowling Green as teacher and dean. For twelve years now he has been professor of education at Peabody. He is also editor of the *Peabody Journal of Education*, director of the "Teachers College of the Air," and author of texts in history, English, and spelling.

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EVA MAY LUSE has attained wide popularity as author, teacher, and lecturer before educational organizations. Dr. Luse deals with specific problems that

arise in every home and school, and she handles them with wisdom and clear understanding of both the adult's viewpoint and the child's.

• • •

REV. DR. ROY A. BURKHART was director of schools and camps and associate director of young people's work of the International Council of Religious Education for eight years. Previous to this he was a high-school principal, and at present is minister of the First Community Church at Columbus, Ohio, notable for its group of young people active in the youth movement of the church.

• • •

ERNEST G. OSBORNE is well known as one who thinks clearly and expresses himself pointedly on matters affecting family life. A graduate of Pomona College, Dr. Osborne has centered his work for the past ten years around Teachers College, Columbia University, serving the Horace Mann School and the Child Development Institute and, since 1937, occupying the position of assistant professor of education. Perhaps the most valuable of Dr. Osborne's contributions to his chosen field of study have been those made in connection with camps for young people.

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The poem which appears in this issue is reprinted from Robert P. Tristram Coffin's book *Collected Poems* by permission of the Macmillan Company.

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GUY R. LYLE, librarian at the Woman's College of the University of North Carolina, and DR. MITCHELL DREESE, professor of educational psychology at George Washington University, contribute the book reviews. The editorial is from the pen of IDA M. TARBELL, one of the best known women authors of our day.

